

AN
INTRODVCTION
TO A DEVOTTE LIFE

COMPOSED IN
FRENCH

By the R. Father in God
FRANCIS SALES, Bishop
of Geneva.

AND TRANSLATED
INTO
ENGLISH, By I. Y.



By JOHN
HEIGHAM.
With Permission
1613.

4. 4
The following is a list
of the names of the
persons who have been
admitted to the
Society since the
last meeting.



3
TO THE RIGHT
VIRTVOVS GENTLE-
WOMAN MISTRIS
ANNE ROPER,
DAUGHTER TO THE
RIGHT WORSHIPFULL
SIR WILLIAM ROPER,
OF WELL-HALL IN ELTHAM.

THIS excellent sum-
marie of spirituall life
(*Right worshipfull and
true Religious*) hath
gained so great credit with all
deuout minds, for the excee-
ding profit and delight which
they haue found by perusing
A 2 it:

it : that no booke whatsoeuer hath been in so short a time, so often, and in so manie places reprinted; none by so manie men, and those of so great iudgement, and in such varietie of bookes treating of the same subiect, so much commended. Little indeed it is in quantitie, but in substance, and effect, (as I may say) infinite. Like the philosophers stone, which being but small in bignes, and not verie beautifull in shew, conteineth in it the seedes of all metalls, & with the onely touch, changeth baser metalls into the soueraignest of all, which is gold, the sole gouernour now, of this iron world. For euen so truly not onely in my iudgement, (which in these heaueuly matters reacheth but low) but in the iudgement of great diuines, and
very

Dedicatorie.

very holy men, that hath not
come out any abridgement of
denotion like this, conteining so
copiously in few leaues, so plain-
lie in sweet language, so profita-
ble and aptlie for practize of all
men, the rules and instruction of
spirituall perfection, nor so pre-
gnant in efficacie, to conuert the
iron affections of our soules, into
the golden virtue of charitie, and
true denotion the queene of vir-
tues, that enamoureth God him-
self with her heauenlie beautie.
This made me desirous to peruse
it carefully, for the bettering of
my owne soule; and to translate
it painfully, for the benefit of
manie soules in our poor distres-
sed countrie: which more then
any other countrie, standeth in
need of such good bookes, for
counter poisons against so manie

venemous writings, as worldly and fantastick heads daylie publishe. This also made me so bold, as to dedicate the booke, and my labour, taken in translating of it, vnto your good selfe: as a treatise likely to be most pleasing to that excellent disposition which inclineth your mind to all holie & virtuous exercises: and an argument almost proper and peculiar, to the feruent zeale of Gods glorie, descending vnto you, and all your worthy familie by inheritance, and naturall affection receaued from your glorious progenitour, that excellent true states-man, & learned counsellour, englands honour, faithes zealous champion, and Christs constant martyr, SIR THOMAS MOORE, your great grandfather. His admirable virtues may easilie

casilie persuaide any man , that
you neither would nor could de-
generate from so liuelie a pater-
ne: and your deuout and vir-
tuous life, doth as casilie proue
you to be descended from that
faire roote, by so goodly braun-
ches as your worshipfull father
and grand-father; of whome as
you haue taken the worthines of
your blood, so haue you learned
their pietie and godlines, which
maketh you delight in nothing
so much, as in the practize of
deuotion and Christian perfe-
ction. This I say, makes me so
hardie as to desire you to ac-
cept of this my labour, and not
onely to patronize it with your
title, as a thing vowed to your
seruice: but also at your best lea-
sure to read it, and practize it; that
so I may be, not onely repayed by

§ The Epistle Dedicatorie.
your courteous acceptāce of my
good will, but likewise be parta-
ker of those spirituall ioyes, and
increase of pietie, which I doubt
not but you will reap out of this
fertil field of deuotion: which is
the principall fruiēt that in this
my poor labour, I desire to haue,
generally in all deuout soules that
shall read this book, and more
particularlie in yours; to whome
I dedicate it, and my self, to re-
maine allwayes,

*Your seruant in our Lord
and Sauour Christ
Iesu, I. Y.*

A DEDICATORY

prayer of the Authour.

O Sweet Iesu, my Lord, my
 Sauiour, and my God: be-
 hold heere prostrate before thy di-
 uine maiestie, I entitle and conse-
 crate this vwriting vnto thy glory;
 giue spirit and life vnto these lines
 by thy heauenly blessing, that those
 soules for vvhome I vvrote them,
 may in reading these vvords, re-
 ceauethe sacred inspiratiōs, vvhich
 I vvishethē: & particularlie may
 be moued to implore thy diuine
 mercie for me: that shevvng vnto
 other the vvay of deuotion in this
 vvorld, I become not a reprobate
 myself in the vvorld to come; but

A. 5. toge-

to gether with all thy deuout soules,
 vvhoe shall profit by this labour of
 mine, I may ioyfully sing that tri-
 umphant song of the blessed Saints
 in heauen, vvhich amidst the
 daungers of this mortall life I pro-
 nounce from my hart as a testimo-
 nie of my faith and fidelitie; Life
 and glorie to my Lord and Sauour
 Iesus; euen so swete Iesu, liue and
 raigne graciously and gloriously in
 our soules for euer, and euer.
Amen.

MY

order with enterchaungeable varietie the instructions of deuotion which he geueth by the tongues and penne of his seruants; that the doctrine which they teache being one, and the self same: the discourse notwithstanding which they make, and in which they deliuer his doctrine do much differre, according to the diuersitie of methods, & fashions (that I may so say) in which they be couched and composed. I cannot therefore, neither ought I, or would I, in any sort write in this introduction, any thing but that, which hath been already published by our learned predecessours concerning this matter; they be the self same flowers that I present vnto thee (gentle reader) which diuers before me haue offered vnto thy view. but the nosegay which I haue framed of them, is of a different fashion from theirs, as being handled in another forme, and wrought after another manner.

2. Those

2. Those that haue treated of deuotion before me, haue almost all attended onely to the instruction of persons altogether retired from worldly conuersation; or at the least haue taught a forme of deuotion, which properly and principally directeth and tendereth to that retired state of life. But my intention is particularly and principally to instruct such as live in cities and townes, busied with the affaires of their household, or forced by their place and calling to follow their princes court; such as by the obligation of their estate, are bound to take a common course of life in outward shew, and exterior proceeding; which kind of persons for the most part of them, vnder colour of a seeming, or pretended impossibilitie, will not so much as once thinke vpon the vndertaking of a deuout life: perswading them selues, that as no beast (yf we may beleene the naturalists) dare fast

tast of the seed of the hearbe called palma Christi, so no man ought to endeavour to obtaine the palme of Christian pietie, so long as he liueth in the presse of temporall occupations. To these men do I demonstrate: that as the mother pearles doe line in the sea, not taking one drop of salt-water into their shelles; & towards the Chelidonian Islands there be fountaines of sweet water in the middest of the brackish sea; and a small kind of flie called Pycnaestes borne and bred in hot burning ouens and furnaces, flies in the flames without scorching her wings: so a vigorous and constant hart may line in the world, and yet not participate of the vaine humours of the world; may find out fresh springs of sweete deuotion, in the midst of the brinish waters of temporall affaires; & may flie without harme among the flames of earthly occupations, and yet not burne nor seare the wings of holy desires

which

which lifte up a deuout foule to heauen, although the bodie neceffarily, tread upon earthen mould. True it is in deed, that this is a thing of fome difficultie: but therefore would I desire that many men would employ their cares in the attaining of fo high a thing with more Zeale then ordinarilie they doe, and they should find it not so vneafie as they imagine it. My self, weak and feeble as I am, haue endeuoured by this worke, to cōtribute something of mine owne cost, toward the helping of such, as with a noble hart will undertake this enterpriZe.

3. Yet not withstanding this present desire of mine, it was neither by mine owne choice nor liking, that this introduction came to the publique view of the world. A certaine frind of mine, endowed indeed with true honour and virtue, hauing some good while receaued the grace of God, to aspire vnto a
deuout

deuout life ; requested my particular ayde & assistance in this kind: & I being many wayes obliged vnto him , and hauing long before noted in him a singular good disposition for this matter , easily suffered my self to be over-intreated by him , and tooke great care in teaching him to my power ; & hauing conducted him through all the exercizes , which I thought conuenient to his hely desire , and agreeable to his estate , I left him in writing for to help his memory these few rules, that he might haue recourse to them when so euer he needed. Since which time he communicated them, vnto a great, learned, & deuout person, who esteeming them so profitable tht many other might reape commoditie by them , did earnestly exhort me to publishe the: and easie was it for him to perswade me, because his loue had great power ouer my will, & his iudgement

had

had great authoritie ouer mine.

4. Wherefore, that it might be more acceptable, I haue tooke a reuiew of it, enterlacing many things in diuers places, and adioyning some aduices and instructions, fit for the purpose which before I sayd that I intend: and all this haue I done, hauing all most no leasure at all to spare. For which cause look here for no exact or curious discourses: but onely a plaine heape of good aduertisements, simplie and nakedly set downe and declared in easie and intelligible woords: at least wise I desired so to doe. As for the adorning of the stile and language, I could not so much as think of it, as hauing other things enough to doe.

5. All my words throughout the book are addressed to Philotheus. For my intention being to reduce to the common good many soules, that which I
had

had first writt for one onely: I think I may fitly use that name which is comō to all such which wil be deuout and diligēt in gods seruice: for Philotheus is as much to say as a louer of God.

6. Therefore in all the treatise, laying before my consideration a soule which by exercise of deuotion aspireth to the loue of God: I haue deuided this introduction into fūe parts. In the first, I endeavour by persuasions and peculiar exercises, to allure and winne the wille of my Philotheus, to an entire and firme resolution of liuing well: which he maketh at length after a generall confession, with a round and sound protestation, seconded by the receauing of the holy communion, in which giuing vp his soule vnto his sauiour, he receaues his sauiour into his soule, and so entreth happelie into the retreat and closet of his heauenly loue. That done, to lead him farther on, I shew him two speciall
mea-

meanes how to unite him self more & more euery day vnto his diuine maiestie: the one, the vse of the sacramēts, by which our good God commeth vnto vs: the other, the exercize of holy prayer, wherby he draweth vs vnto him self: and in this I spend the second part. In the third, I set before his eyes, how he may exercise him selfe in such vertues as be fit and conuenient for his profit & aduancement: in which yet I onely busie my penne, in laying together some particular aduices which I thought he could hardly haue had of another, or found out of him self. In the fourth part, I discouer the embushments and lurking denues of his enemies, shewing him how he may escape their snares, & deliuer him self frō their enticemēts, that so he may goe forward without hindraunce in his worthie enterpriZe. In the fift and last part, I teach him to with draw him self as it were from
other

other ordinarie exercises to the cabinet of his soule, to refreshe his weerie deuotions, and renew his holy purposes, taking breath as it were, and repairing his forces, that he may afterward courageously get ground & aduance himself in his iourney to perfectiō & deuotiō.

7. Well do I see in this curious age of ours, that many will say, it appertaineth to religious votaries, to undertake the particular guidance of soules, vnto this singular exercise of pietie, which requireth more leasure then a Bishop can well spare, charged with a diocese so heauie as mine is; that these deuout instructiōs too much distract the vnderstanding, which should be employed in affairs of greater importaunce. But as for me, to specke what I thinke, I say (deere reader) with great S. Denis that it appertaineth principally to Bishops to conduct the soules committed to their charge vnto perfection: since their

ranck

rank and order is supreme among men,
as is the order of Seraphins among the
quyres of Angels; so that their leasure
cannot be better spent, then about such
busines. The aunciēt Bishops & fathers
of the church were at the least as much
affectioned to their charge, as wee: yet
letted they not for all that to undertake
the particular care of guiding many sou-
les, which singulary had recourse unto
their assistance, as it appeareth by their
epistles. And heerin they imitated the
Apostles them selues, who in the mid-
dest of the generall harvest of all the
world, gathered notwithstanding many
times with peculiar care and affection,
certaine notable scattered eares of corne;
not onely contented to tye the whole
sheafes of wheat, but also not disdaining
even to gleane, as they say, where they
perceiued any remarkable soule, that
in particular offered it self to their
care. Who knoweth not that

Timo-

Timotheus, *Philemon*, *Onesimus*, *Thecla*, and *Appia* were the deare children of the great *S. Paule*? as *S. Marck* and *S. Petronilla* of *S. Peter*? *S. Petronilla* I say, who (as *Baronius* learnedly proueth, *Gallonius* following him) was not the naturall daughter, but onely the ghostly child of *S. Peter*. And *S. Iohn* the beloved disciple of our Lord, writeth he not one of his canonicall epistles vnto a deuout Ladie, whome for her pietie he calleth *electa*, the elect, and chosen ladie?

8. It is a painfull charge I confesse, to take the particular care of soules, and conduct them in such singular manner in the way of perfection; but as painfull as it is, it bringeth withall excessiue comfort: much like vnto the painfull toile of thriftie husbandmen in time of haruest and vintage, who are neuer more merry, then when their hands are most full of such labours. It is a
burden

The Preface.

burden which recreateth and reuiueth
the hart of him that is loaden with it,
through the abundāce of delight which
floweth from it: as the bundles of Cin-
namom vwith sweet and recreatiue
odour comforteth those that carie them
through the boiling sands of Arabia.
They report of the Tygre, that hauing
recovered one of her whelpes (which
the craftie hunts-man leaueth in the
way, to busie her with all while he
caries away the rest of the litter) she
taketh it vp presently be it neuer so
great, and finds her self neuer a whit
the heauier or slower, but rather lighter
and swifter in her course, naturall loue
as it were lightening her with her
very loade. How much more willingly
then will a fatherly hart take upon him
the charge of a soule, which he finds
all melting with desire of holy perfe-
ction? vwhy should he not most care-
fully bear such a soule in his bosom (as I
may

may say) like as a louing mother doth her litle child, being neuer weary of caryng the burthen which she loueth so entirely? But it must be indeed a fatherly hart that vndertakes so toilsome a task: and for that cause the Apostles and Apostolique men, doe call their disciples not only their children, but with a terme of more tender affection, their litle children.

9. To conclude (gentle reader) I confesse that I write of deuotion, being my self without deuotion, yet truly not without an earnest desire of attaining therunto. And this very desire is that which hath giuen me courage to vndertake to instruct thee in the way to deuotion. For, as a great learned man sayd, it is a good meanes to become laarned, for a man to studie hard: a better, to heare a learned maister: but the best of all to teach another. And it often commeth to passe (saith S. Aug.

Wri-

Writing to his deuout Florentin) that
the office of distributing to o-
thers, serueth vs as a merit to re-
ceauē the same things our selues:
and the office of teaching, beco-
mes a foundation of learning.
*The great Alexander, caused his louely
Compaspe to be pictured by the pencill
of the famous Appelles: who forced by
often reflexion to contemplate wishfully
Compaspes perfection, as he drew the
lineaments of her faire bodie vpon his
table, so imprinted he withall the loue
of her beautie in his hart, and became so
passionately enamoured of her, that A-
lexander perceauing it, & pityng his
case, gaue him her in marriage, depri-
uing him self for his sake, of the dearest
loue he had: shewing heerin (as Plinie
iudgeth) the greatnes of his hart more
plainly, then by any bloudie victory ouer
a puissant enemy. I perswade my self
that it is the will of God, that I should.*

procure in the best colours that I am able, to paint the formes of beautifull virtues upon the hearts of those which are committed to my charge, and especially the beautifull virtue of Devotion, most amiable and acceptable in his diuine eyes. And I undertake the office willingly, as well to obey, and performe my duty, as for the hope I haue, that engraving this lovely virtue in the minds of other men, mine owne perhaps may wholly be enamoured of the sweetnes therof. And I doubt not, but if euer his diuine maiestie perceauce my soule sincerely in loue with this beautifull virtue, he will bestowe her upon me, in a happie marriage for euer. The faire and chaste Rebecca watring Isaaks camels with a readie good will, was presently chosen to be his espouse, receauing out of hand in his name, pretious earrings and golden braceletts, as pledges of his loue. So doe I persuaade my self,
through

through the boundlesse goodnes of my
God, that carefully leading his beloved
sheep to the wholsome waters of deu-
tion, he will make my poore soule his
spouse, fastening in my eares the golden
words of his holy loue, and binding on
my wrists, force and vigour to practize
them, in which consisteth the essence of
true deuotion; which I humbly beseech
his heauenly maiestie to bestow vpon
me, and vpon all the obedient children
of his holy church. To whose decrees &
correction I do, and will, allway sub-
mitt my writings, my actions, my
words, my wills, and my thoughts. At
Necy, on S. Mary Magdalens day,
1609.

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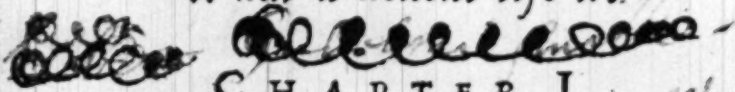


THE FIRST PART

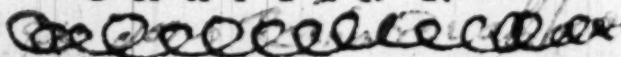
OF THE INTRODVCTION:

Conteyning aduices and exercises requisite for the conduct of a soule from her very first desire of a deuout life, untill she be brought to a full resolution to embrace it stedfastly in all her actions.

What a deuout life is.



CHAPTER I.



I. **Y**OU aspire to deuotion (my deere Philotheus) because being a good Christian you know that deuotiō is a virtue most amiable and acceptable to Gods diuine maiestie. But for so much as small faults cōmitted in the beginning of any affaire, in the progresse therof grow infinite, and in the end, become almost irreparable, and past all amende-ment: it is necessary before all things, that

that you learne what kind of virtue Deuotion is ; for since there is but one manner of true deuotion , and many kindes of forged and falle , yf you know not which is the true and sincere virtue that you seek after, you may very easily be deceaued , and entertaine your self with some impertinēt superstition, instead of true and profitable deuotion.

2. Aurelius, a Romane painter , was wont to picture the faces of all the images which he made, to the likenes and resemblance of the wemen whome he loued : and so ordinarylie most men paint their deuotion, according to the passion or phantasie which predominateth in them. He that is giuē to fasting, holdeth him self for deuout enough , yf he fast often, be his hart neuer so full of rancour and malice: and not daring to moistē his tongue in wine or water, for feare of trāsgressing his affected sobriety , makes no difficultie at all , to suck the blood of his harmeles neighbour, by slanderous backbiting, and detracting from his good name. Another will account him self full of deuotion for huddling vp a multitude of prayers euery

26 morning, although all day after his
p1 tongue neuer cease throwing foorth
a. of way warde speeches, or arrogant and
7 reproachefull taunts among his neigh-
a. bours & familiars. Some there be, that
c. can very easilie pull an almes out of their
7 purse to relieue a poore needie beg-
1 gar, and therefore are esteemed deuout
1 men, wheras they cannot find any sweet
1 disposition in their hart to forgine their
1 enemies; or any readinesse to satisfie
; their creditours, vnlesse the force of
law & the sergeants mize do cōstraine
them. And yet are all these men in the
deceiueable iudgemēt of the common
people deemed deuout persons: though
indeed they be very farre (God knowes)
from true deuotion. The seruants of
king Saule seeking for Dauid in his
house, Michol his wife layde an idol in
his bed, clothed in Dauids apparell, and
made them beleue it was her husband
Dauid, sicklie and sleeping in his cham-
ber: euen so do these men, couer them
selues with certanie externall actions
of seeming deuotiō, wheras indeed they
are but vaine shadows, and idle Idols of
deuotion.

3. True and liuely deuotion (my Philotheus) presupposeth in our harts the loue of God: nay rather it is nothing els but a certain perfect and high degree of the true loue of God: for whē we cōsider the loue of God, as the thing that beautifieth our soules, and maketh them louely in the eyes of his maiestie, then do we call it heauēly grace: and because this self same loue of God, yf it be true and vnfained loue, giueth vs strength & force to do good workes, it is called charity: but when it growes to that degree of perfectiō, that it not only strēngtheneth vs to do well, but also vrgeth vs vehemently to do good workes diligently, frequently, and feruently, then is it properly called deuotion. Austriches because of their monstrous waighthe, neuer flie in the ayre, but only run vpon the ground by help of their wings: Hennes flie sometimes in the ayre, but very seldom, and then also low and slowlie: but dones, & eagles soare aloft in the skies, with speedines, and delight to see them selues farre from the ground, and nigh to the element: In like maner sinfull men, loaden with

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the burden of offences, flie not at all to
god-ward, but make al their courses vpo
earth, and for earthly delights : Good
honest men, that endeouour to abstaine
from mortall sinnes, but are not yet
arriued to the hight of deuotion, flie
to God with their actions and good
deeds, but slowlie, and rarely, and in
ordinarie things, as being hindred with
the waight of their imperfections, and
heauie winged thoughts fró higher ex-
ercises. But deuout soules flie to God
with swifte & nimble wings of holy af-
fections, readilie, and seruourously, soa-
ring & mounting higher and higher to
the heauen of perfection. Briefly, deuo-
tion, is nothing els but a spirituall swi-
ftnes and nimblenes of loue, by which
charitie worketh our actions in vs, or
we by her, with readines of will, and
alacritie of mind ; And as it is the office
of charitie, in what degree soeuer it be,
to make vs keep the commandements
of God generally and vniuersally : so is
it the proper function of deuotion, to
fullfill the commandemēts with prom-
ptnes, seruour, and nimble vigour of
our minds, as it were delighting, and
reioy-

reioycing in doing our dutie towards, God & man. Hence it is, that he which keepeth not the commandements of God, can neither be esteemed good, nor deuout: since to be good, he must be indued with charitie; and to be deuout, it is not enough to haue any degree of charitie whatsoeuer, but besides he must haue a quick and readie affectiō and habit of exercising the highest and perfectest actiōs of charitie: which readines of mind, is the true virtue of deuotion.

4. Deuotion then consisteth in a certaine degree of excellent charitie, making vs prompt and readie, not onely in the keeping of Gods commandements: but besides that, it prouoketh vs to doe with ioy and delight all maner of good works, although they be not in any sort commanded by Gods law, but onely commended vnto our free-will by his counfells and holy inspirations. For like as a man but newly recovered from a long and daungerous sicknes, walketh now and then as much as is necessarie for his health, but yet slowly and leasurely for want of strength and

vigour : so a sinner but lately reclaimed from the diseases of iniquitie, walketh in the way of Gods commandements, but yet slowly, and faintly, no more then is necessarie for his saluatiō, vntill such time as he gaine the strength of deuotion, for then like a man in sound & perfect health; he not onely walketh lustely and cheerfully in the high way of Gods commandements, but with exceeding courage, and earnest desire of pleasing his Saviour, runneth speedely, as it were leaping & dancing for ioy and exaltatiō of mind, in the pathes of Gods counsels and heavenly inspirations. To conclude, charitie and deuotion doe differ one from another, no more then fire from flame : for charitie is a spirituall fire which God kindleth in our harts, and when it breaketh out in to flames, then is it called deuotion : So that deuotion addeth nothing to the fire of charitie, sauing a bright flame of redines and promptnes of mind to exercise actiuelly, speedily, with out delays, or difficulties, at all occasions, the commandements of God, and works of his counsells, and inspirations, which it pleaseth

pleaseth his diuine goodnes to infuse
into our harts.

*The properties and excellency of
Deuotion.*

CHAPTER II.

THAY that endeouored to discourage the Israelits frō going forward vnto the lād of promise, told thē it was a countrie that deuoured the inhabitants therof, hauing an ayre so contagious, that it were impossible to liue long in health there, and that on the other side, the inhabitants of that land, were huge monstrous giants, that did eate vp other men, as yf they were but shrimpes or locusts. So playes the world (my deer Philotheus) it striueth by all meanes possible to defame holy deuotion, painting vs out deuout persons with frowning, sad, and griesly countenances, and publishing maliciously that deuotion engendreth melancholy humours, and vn-sufferable

conditions. But as Iosua and Caleb, constantly protested, not onely that the countrie was beautifull & fruitfull, but also that the winning & possessiō therof would both be easie, and agreable to their wishes: so doth the holy Ghost by the mouthes of all his saints, and our Sauicour Christ him self by his owne blessed mouth assure vs, that a deuout life is sweete, happie, and full of vn-speakeable delights and comforts.

2. The world sees that the louers of saintlike deuotiō, fast, pray, watch, serue the sick, giue to the poore, bridle their anger, restranie their passions, deprive them selues of sensuall pleasures, and do other such acts as are of them selues both sharpe & rigorous. But the world sees not the inward cordiall affection which rendreth all these actions most pleasaunt, sweete, and easie to performe. Looke but on the litle Bees, busilie beset vpon the thime, the iuyce wherof euery man knowes to be bitter: and yet no sooner haue they sucked it from the herbe, but presently they conuert it into honny. Deuout soules (ô you worldlings) feelee (no doubt) the bit-
ternes

ternes of these mortifications: yet such is the nature of deuotion, that euen in the verie exercise of these austerities, it transformes them into pleasaunt and sweete delights. The fiers, and flames, the racks, and tortures, swords, and scourges, seemed flowers, and perfumes to the valiaunt martyrs, because they were deuout: yf then deuotion can giue so sweet a tast to the most cruell torments, yea euen to death it self: how daintie and diuine a tast will it giue vnto virtuous actes and exercises? Sugar sweetneth sower and vnripened fruit, and correcteth the cruditie thereof whē it is ouer-ripe: and deuotion is the spirituall sugar, which taketh away all sowernes from mortification, and mended the surfeting sweetnes of consolation. It taketh away discontentement from the poore man, and the disordinat appetit and desire of riches: despaire from the oppressed, and insolence from the fauourised: sadnes from the solitarie, and dissolution from him that keepeth companie. It serueth for fire in the winter of aduersitie, and for morning dew in the summer of prosperitie.

Deuo

Deuotion knowes how to abound in plentie, and how to be patient in po- uertie: deuotiō maketh equall esteeme of honour and disgrace, and receaueth pleasure and paine, almost, with one and the same vnchaungeable mind; and finally filleth our soules brim-full of inestimable delights.

3. The mysterious ladder which Iacob saw in his happie dreame, (the true pourtraict of the deuout life) the two sides wherof, signifie prayer which obtaineth the loue of almightie God, and the holy sacraments which cōfer it vnto vs, when we duly receaue them: The staues, or steps fastned to the sides, be- token diuers degrees of charitie, by which deuout soules do goe frō virtue to virtue: either descending by action to succour and help their neighbours, or ascending by contemplation vp to the happie vnion with almightie God. Now looke (my Philotheus) vpon those which be on this ladder, and you shall find them men that haue Angels harts, or Angels, that haue mens bodies; They seeme young though indeed they be not, because they be full of force
and

& spirituall' vigour in all their actiōs: They haue golden wings, to soare vp to the very throne of God, and to dart them selues into him by feruent prayer, but they haue feet also to walke among men, by an holy, amiable, and exemplar conuersation; faire and goodly are their faces, for they receaue all things with ioy and sweetnes. Their legges, their armes, & their heads ar alwayes vncouered, for as much as their thoughts, affections and actions are voide of all other motiue or designement, sauing onely a pure and naked intentiō to please God: The rest of their bodie, is couered with a faire and light robe, because though they vse the self same world that worldlings doe, yet take they but sparingly of worldly things, no more then is requisite for their estate. Such Angels as these, be deuout persons. Beleeue (me louing Philotheus) deuotion is the sweet of all sweetes, the queene of virtues, for it is the ornament and perfection of charitie: for yf charitie be milke to feed our faint foules, deuotion is the creame; yf charitie be the plante, deuotion is the floure,
yf

yf charitie be the precious gemme,
 deuotion is the lustre of it ; yf charitie
 be a healthfull baulme , deuotion is the
 cōfortable odour therof, which recrea-
 teth men and refresheth the Angels.

*That deuotion is an instrument, and an
 ornament besitting all voca-
 tions, and professions.*

CHAPTER III.

I. **G** O D commaunded the plants
 in their creation , to beare
 frute, euery one according to
 his kind : euen so commandeth he all
 Christians, (who are the liuing plants
 of his Church) to fructifie and bring
 foorth the workes of deuotion , euery
 one according to his kinde and qua-
 litie. For deuotion ought to be exer-
 cised differently by the gentleman, by
 the artificer , by the seruant , by the
 Prince , by the widdow, by the maid,
 and by the married. And the practise of
 deuotion is not onely diuers in diuers
esta-

estates, but euen in the self same estate must it be accomodated, to the forces, affaires, leasure, and dutie of euery one in particular. For I pray thee, would it doe well yf the Bishop should be solitarie like the Carthusian? or the married man should lay vp no more in store for the maintenance of his familie, then the Capuchin? or that the Artificer should be all day in the church like the monk: and the monke busie himself in all kindes of occurrents, for the seruice of his neighbour, as doth the Bishop? Were not such deuotion ridiculous, disorderly, and intolerable? And yet is this preposterous manner of proceeding now a dayes most vsuall: and the world either not able, or not willing to discerne deuotion, from indiscretion, murmureth & blameth deuotion, which notwithstanding, can nether helpe, nor redresse these disorders.

2. No (my Philotheus) true deuotion neuer marreth any thing, but rather maketh and perfecteth: and deuotion that is contrarie to the lawfull calling of any man, is vndoubtedly forged and false deuotion. The Bee (saith the
the

the philosopher) sucketh hony from hearbes and flowers without hurting or endamageing them, but leauing the as whole & as freshe as she found them: but true deuotiō doth more then so: for it not onely hurteth no state, vocation or affaire, but contrariwise bettereth & adorneth it. All kind of pearles and pretious gēmes being steeped in hony, become more glittering, euery one after its natie colour: and so euery christian becommeth more perfect, & excellent in his vocation, ioyning the same with true deuotion: the care of familie by it is made more quiet and peaceable; the loue of man and wife more sincere and durable; the seruice of subiects to their prince more loyal and acceptable; and all kind of occupations become more easie and tolerable.

3. It were an errour, nay an heresie, to go about to banishe deuotion from the companies of soldiours, out of the shops of artificers, the courts of princes, and from the houshold or familie of married folk. True it is, that the deuotion, altogether contemplatiue, monasticall, and religious, cannot be exercised

cised in these vocations : yet are there many other degrees and exercises of deuotion, which sufficiently and easilie lead secular persons to perfection; Abraham, Isaak, Iacob, Dauid, Iob, Tobias, Sara, Rebecca, and Iudith, are witnessses heerof in the ancient law: and as touching the new, S. Ioseph, S. Lydia, and S. Crispin, were perfectly deuout in their open shops; S. Anne, S. Martha, S. Monica, amongst their families. S. Cornelius, S. Sebastian, S. Maurice, amidst the armies: and Constantin, S. Helen, S. Lewis, S. Amé, and S. Edward in their royall throanes & duke-domes. Nay it hath oftentimes happened, that many haue lost their perfection in solitude (which not withstanding is so much desired to perfection) and haue conserued it amidst the multitude, which seemeth litle fauourable to perfectiō. Lott, (saith S. Gregory) that was so chaste in the citie, defiled himself in solitude: wherfoeuer we be, or of whatsoeuer calling we are, we may and ought to aspire to perfection.

The necessitie of a guide to enter and go forward in exercises of deuotion.

CHAPTER IIII.

I. **Y**OUNG Tobias, commanded by his father to goe to the citie of Rages, said, I know no whit of the way : goe then (replied his father) and seeke out some faithfull guide to conduct thee. The same say I to thee (my beloued Philotheus) desirest thou in good earnest to walk to the citie of deuotion ? seek some skilfull man to direct and lead thee. This is the rule of rules : and the aduertisement of aduertisements : for albeit thou search neuer so curiously (sayth the deuout Auila) thou shalt neuer so securely and certainly finde out the will of God, as by this safe way of humble obedience, so much recommended and practized by all his deuout and faithfull seruants in former times. The blessed Mother Teresa, foundresse of the reformed Carmelins,

melits, seeing the straunge and extraordinary penances, which the great Ladie Catherin of Cardoua, exercised in a caue, in a wildernes of Spanie, was much moued in hart to imitate her therein, cōtrarie to the aduice of her confessor, who had forbid her such kind of austerities: yet was she tempted not to obay him in that behalfe: but God (who many times familiarly talked with her) sayd vnto her: my daughter thou hast alreadie begunne a very safe and assured way: seest thou the penance of that good ladie? but I doe make more account of thy obedience. And therefore this blessed woman euer after so loued this virtue, that beside the ordinarie obedience due vnto her superiours, she made one vowe in particular, to a certaine learned & excellent man, to folow in all things his direction, by which she found inestimable comfort and profit; as both before, and after her, many deuout soules haue done the like, who to subiect them selues more perfectly to the will of God, submitted their owne willes to the disposition of his seruants: a thing which holy S. Catherin of Siena highly

highly commendeth in her spirituall dialogues. The most virtuous princeſſe S. Elizabeth, ſubmitted her ſelfe moſt extraordinarilie to the direction of her ghottly confeſſour Conradus. And one of the laſt aduices that great S. Lewis gaue to his ſonne before his death, was in this in kind: confeſſe often & chooſe a confeſſour of learning, and diſcretion, that can, and dare aduertife thee, to do ſuch things as are neceſſary for thy ſaluation.

2. *A faithfull frind (ſaith the holy ſcripture) is a ſtrong protection: he that hath found him hath found a treaſure. A faithfull frind is a medicin of life and immortallitie: ſuch as feare God doe finde ſuch a frind.*

Theſe ſacred wordes, as you may ſee, are principallie ſpoken of immortallitie, for the obtayning whereof, it is needefull aboue all thinges to haue this faithfull frind, who may guide our actions by his prudentiall counsell, and countergard vs, againſt the ambuſhments and ſlightes of our ghottly enimie. Such an one ſhall be vnto vs, as a treaſure of wiſdome in all our afflictions, deſolations, and falles; he ſhall ſerue vs

asa medicine to ease and comfort our hartes in our ghostlie diseases : he will keepe vs from euill , and make what is good in vs, a great deale better : and if any infirmities chance to befall vs , his carefull assistance will procure , that it shall not be mortall , for he will lift vs vp againe from our downefall.

3. But who is he (say you) that shall be so happie as to finde such a frind? The wise man in the same place tells vs, saying. *They that feare God*, they that with an humble minde , affectuonsly desire their aduacement in pietie , and in the seruice and worship of their Creator. Seeing then that it importeth thee so much (my Philotheus) to goe accompanied with a good guide in this holy voyage of deuotion , pray vnto God with very great instance , that he will furnish thee with one according to his hart, and dout not , albeit it were needfull for this end, to send an Angell from heauen, as he did to young Tobias, but that he will giue thee a good one, and a faithfull.

4. And in verie deed , in place of an Angel ought he to be vnto thee, when thou

thou hast once found him. Regard him not simplie as a man, nether trust in him, nor in his humane prudence, but in the prouidence of almightie God, who wil no dout fauour thy indeuours, and speake vnto thee by the meanes and interposition of this man: putting into his minde, and into his mouthe, that which shall be most expedient for thy spiritual aduancement: so that thou oughtest to hearken vnto him, as vnto an Angell descended from heauen, to conduct and leade thee thither. Treat with him freely, and with an open hart, manifesting without al dissimulation or fayninge, the good and euil which thou findest in thy soule: and by this meanes, thy good shall be more examined and assured, and thy euil corrected and amended: thou shalt be both eased and fortified in thy afflictions, and moderated and ordered in thy consolations. Place then an exceeding confidence in him, ioyned with a religious and respectiue reuerence: yet so, that the reuerence diminishe not thy confidence in him, nor thy confidence hinder the reuerence due vnto him: but trust
in him

in him with trembling, as a chaste mayden doth respect hir seuerer, but louing father: and respect him with an assured trust in his loue and care, as an obediēt sonne, would doe his deare and tender harted mother. In a woord, the frindship betwixt thee and thy ghostly instructor, must be stronge and sweete, al holie, al sacred, and all celestial.

5. For this cause, choose one amōge a thousand, saith Auilla, but I say vnto thee, one amonge ten thousand, for there are fewer to be found then men imagin, who are fit and capable of such an office. He must be replenished with charitie, knowledg, and with prudence, for if but one of these three partes be wanting in him, it wil be dangerous for thy soule. Therefore once againe I aduise thee, to demaund him instantly at the handes of almightie God, and hauing once obtayned him, blesse his diuine maiestie for so great a benefit. Stand firme and stedfast vnder his conduct, and change him not lightly for any other, but goe to him simply, humbly, and confidently: and so shalt thou make a prosperous voyage,

*That the beginning of a deuout life, must
be taken from the purgation
of the soule.*

CHAPTER V.

I. **F**lowers appeare in our ground,
(sayeth the spouse in the Can-
ticles) *the time of pruning our
vines is come.* What be the flowers
of our hartes (ô Philotheus) but
our good desires? So soone then as
they appeare, we must lay hand to the
hooke, and cut from our conscience,
all withered, dead, and superfluous
workes. In the law of Moyses, the
stranger woman taken prisoner, that
would marrie with an Israelite, was to
put of the robe of hir captiuitie, to
pare hir nayles, and to cut away the
tresses of hir hayre: in like maner, the
soule that aspireth to the honour to be
the espouse of the Sonne of God, must
first put of the old man, and put on the
new, cast away and forsake sinne, and
then pare and shaue of all kind of im-
pediments, which doe diuert from the
loue of almightie God. It is the first
be-

begining of our health, to purge our corrupt and peccant humors. S. Paul euen in an instant, was purged and cleansed with a perfect purgation. So was S. Marie Magdalen, S. Pelagia, S. Catharin of Genua, and certaine others. But this kinde of purgation, is altogether miraculous and extraordinary in grace, as is the resurrection of the dead in nature, and therefore we must not pretend therunto. The ordinary manner of purging and healing ether body or minde, is not wrought but by litle and litle, and by proceeding from degree to degree, with paine, leasure, and expectation.

2. The Angels had winges, vpon the mysterious ladder of the Patriarche Iacob, yet they flew not therefore, but ascended, and descended by order from one step to another. The soule which ariseth from sinne to deuotion, is fitly compared to the morning starre, which in rising expelleth not the darknes in a trice or moment, but gradatim and by degrees. That cure (saith the Physiciens Aphorisme) which is done faire and softly, is alwayes most assured.

The diseases of the soule, as wel as those of the body, come to vs, as a man may say, in post, or a horse back, but they depart from vs on foote, and faire and softly. We must then be courageous (ô Philotheus) in vndertaking this enterprise. Alas, what pittie is it of these soules, which seeing them selues subiect to sundrie imperfections, after they haue bene exercised some few monthes in deuotion, begin to trouble, disquiete, and discourage them selues, suffering their hartes almost to be borne away vnto the temptation of leauing of all, and returning back? But now on the other part, is it not an exceeding peril vnto those soules, which by a contrary temptation, perswade them selues to be purged from their imperfections, the first day, as it were, of their purgation, reputing them selues to be made perfect, before, in a manner, they be scarcely made, and presuming to flye, before they haue wings. O Philotheus, in what great danger are they, of falling againe into their former diseases, for taking them selues to timely out of the handes of the phisicien? *It is in vaine to rise*

rise before the light (saith the kingly Prophet) *rise after you haue sitten.* And he him selfe putting the same lesson in practise, hauing bene washed & cleansed from his sinne, yet humbly demandeth to be washed againe.

3. The exercise of purging soules, can not, nor may not end, but with our life. Let vs neuer therefore afflict our selues about our imperfections, for our perfection cheifly consisteth in resisting against them, and we can not resist them vnles we doe see them, nor can we vanquish them, vnles we encounter them. Our victorie consisteth not, in not feeling them, but in not consenting nor yeelding vnto them: for to receaue vexation and trouble from them, is not to consent vnto them: nay it is necessarie for the exercise of our humilitie, that we sometime receaue some smale blowes or foiles in this spiritual battaile: but we are neuer to be accounted for ouercome, but only when we leese ether life or courage. Now certaine it is, that imperfections and venial sinnes, can not take from vs the life of grace, for that is neuer lost

but by deadly sinne. The only care then that remayneth is, that these imperfections do not daunt our courage. *Deliver me o Lord, said Dauid, from cowardliness, and faintnes of hart.* For this is the happie condition and aduantage which we haue in this ghostly warre, that we shal euer be conquerors, prouided alwayes that we wil combat.

*Of the first Purgation: which is,
from mortall sinnes.*

CHAPTER VI.

I. **T**HE first purgation then which we must minister to our soule, is, to cleanse and voide away the filth of sinne: and the meanes to make this purgation, is the holy Sacrament of Penance. For the due receauing whereof, thou must seeke out the best confellar that can be found. Then take in hand some litle treatise, that hath bene set forth, to helpe consciences to confesse well, as Granada, Bruno, Arias, Augerius, or such like. Read it with good attention, and marke from point to point, in what thou hast
offen-

offended, begining from the time in which thou hadst first the vse of reason, vntil this present houre of thy conuersion. And if thou doost distrust thy memorie, set downe in writinge what thou hast obserued: and hauing in this sort prepared and gathered together the peccant humors of thy guiltie conscience, detest them, and reiect them by Contrition and displeasure, euen as great and as profound as euer thy hart is able to suffer, dilligently pondering these four pointes. That by sinne thou hast lost the grace of God. Forsaken thy part of heauen. Accepted of the perpetual paynes of hell. And renounced the vision, and euerlasting loue of almightie God

2. Thou perceiuest, Philothens, that I speake in this place of a generall Confession of all thy life, the which truly, although I graunt that it is not alwayes absolutely necessarie, yet doe I cōsider, that it will be exceeding profitable vnto thee in this begining: and for this cause I doe most earnestly exhort therunto. It happneth oft times, that the ordinary Confessions of such as liue a vulgar life,

are full of great and grosse defaultes: one while they prepare not them selues any whit at all, or at the least very litle: another while they come, but not with that Contrition and sorrowe that is requisite for their sinnes: nay, somtimes it happeneth that they goe to Confession, with a secret purpose to returne to sinne, namely when they doe not shunne and auoide the occasions, nor vse the necellarie dispatches, which are meete and proper for the amendment of life: and in all these cases, a general Confession is very requisite to assure our soules. But besides this, a generall Confession, recalleth vs to the knowledg of our selues: prouoketh vs to a wholesome confusion for our life past: and moueth vs to admire the mercie of God, who hath expected vs with such incredible and exceeding patience: furthermore, it pacifieth our consciences: easeth our spirits: exciteth good purposes: ministreth matter to our ghostly father, to prescribe vs aduises, fit and conuenient for our condition: and openeth our hart, that we may with more confidence manifest our Confessions

fessions that be to come.

3. Being then in this Introduction, to discourle of a general renewing and reforming of our hartes, and of an vniuersal conuersion of our soules vnto God, by the enterprise of a deuout life, I haue great reason, as it seemeth to me, Philotheus, to counsayle thee to make this generall Confession.

*The second Purgation: which is from
the affections of sinne.*

CHAPTER VII.

I. **A**LL the Israëlites departed in effect out of the Land of Egypt, but they departed not all in hart and affection; which was euident to be seene, in that many of them in the desert repined, for that they had not the onyons & flesh potts of Egypt: euen so there are certaine penitents, who in effect goe soorth of sinne, but neuertheles doe not vtterly leaue nor forsake the affection: that is to say, they purpose indeed to sinne no more, but it

is with a certaine harts-breake which they haue , to depriue them selues, and to abstaine from the accursed delights and contentments of sinne. Their hart renounceth sinne and standeth a loofe of, but they leaue not for all that, often times to looke that way, as Lotts wife looked back towards Sodom. They abstaine from sinne, as sick men doe from millons , which they forbear , because the phisicien threatens them death if that they eate them : but not withstanding this constrained abstinence , their fancie stil longeth after those forbidden meates, they speake of them , cheapen them, and would likewise buy of them , if it were lawfull , at the least they wil sinel to them , and account them happie that are not bound to forbear them: euen so these feeble and faint harted penitents,refraine them selues from sinne for awhile , but to their grieve,they wish to God , that they might sinne, and not be damned: they talke with a kind of tast and sauour of sinne, and account the cōtēted that doe cōmit them.

2. A man resolved to be reuenged,
wil

will change his wil when he comes to Confession, but immediatly after, one may finde him amongst his frindes, taking pleasure and contentment in recounting his quarrel, saying, that had it not bene for the feare of God, he had done this, or he had done that: and that the deuine law, in this point of pardoning is very hard, and wisheth to God that it were lawful for him to be reuenged. Alas, who seeth not, that although this poore man be gotten faintly out of sinne, yet that he is altogether incensed to the affectiō of sinne? that being foorth of Egypt in effect, he is yet there stil in wil and appetite, greedely desiring the rustick fare of the onyons and garlick, which he was wont to eate: euen as a wanton woman, that hath newly detested hir lewed loues, findes stil a delight to be courted and inuironed with hir fond wooers: alas what exceeding danger are such people in?

3. O Philotheus, seing thou resoluest to vndertake a deuout course of life, thou must not only forsake sinne, but withall, wholly purge thy hart from all

affections, which any way depend or fauour of sinne. For besides the danger that there is of relapse, these miserable affections wil cōtinually tyre thy spirit, and wil make it become so heauie and lumpishe, that it shall not doe any good workes promptly, dilligently, and frequently, wherein notwithstanding consisteth the true essence of deuotion. Such soules as hauing gotten out of the estate of sinne, and retayne notwithstanding these bad affections and languishings, resemble in my opinion, the maydens that haue the greene sicknes, who are not sick, and yet all their actions are sick: they eate without relishe, sleepe without repose, laughe without ioy, and dragge themselves, rather then goe or walke: euen so these soules doe wel, but with a spirituall wearisomnes, and that so great, that it takes away all the grace from their good exercises: which are but few in number, and smale in effect.

of

*Of the meanes of applying this second
Purgation.*

CHAPTER VIII.

I. **N**OW the foundation of this second purgation, is a liuely and stronge apprehension of the greate harme which sinne bringeth vnto vs, by meanes whereof, we enter into a profound and vehement Contrition. For as neuer so litle Contrition (if it be true and vnfeined) especially conioyned with the vertu of the Sacraments, doth purge vs sufficiently from the guilt of sinne, so also when it is great and vehement, it purgeth vs from all the affections depending of sinne. A hatred or rancour which is feeble and weake, causeth our hart to rise at the very sight of him whom we doe hate, and maketh vs to flie his companie, but if it be a violent and deadly hatred, it maketh vs not only to flie his company, but euen to be disgusted, and not to endure the conuersation of
any.

any of his kinred, parents, or frindes, no, not so much as his picture it selfe, or of any thinge else appertayninge vnto him, but is abhominable and odious vnto vs: euen so when the penitent hateth his sinne, only with a weake and cold, though true Contrition, he resolueth fully and truly indeed, neuer to offend nor sinne any more, but when he hateth it with a Contrition vigorous and forcible, he not only hateth and detesteth the sinne, but likewise all the affections, dependances, and pathes of sinne.

2. We must then endeouour feruently, Philotheus, to augment as much as is possible for vs, our sorrow, contrition, and inward repentance, to the end that it may stretch and extend, to the least appurtenance and sparke of sinne. So blessed Marie Magdalen in hir conuersion, lost so perfectly all tast of sinne, and of the pleasures she had taken therein, that she neuer afterwarde thought more vpon them. And holy David protesteth, that he not only hated sinne, but also all the wayes and pathes of the same. And in this resolution, consisteth
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the renouation of the soule, wherby she returnes by innocencie to hir youthfull dayes; which the same prophet compareth to the renewing of the eagle.

3. Now to attaine this apprehention and Contrition, thou must exercise thy selfe dilligently in these meditations following, which being duly practised, will (by the helpe of Gods heauenly grace) roote out of thy hart all sinne, as also the principall affections to the same: to this end haue I principally ordayned them. Thou shalt practise them therfore in order as I haue placed them, taking but one for euery day, and that in the morning, if it be possible, which is the time most proper for all the actions of the spirit: and the rest of the day following, ruminate and chew that which thou hast meditated in the morning. If thou be not yet accustomed to meditation, see that which afterwardes shal be said in the second part.

*The first Meditation; of our
Creation. Chap. 9.*

Preparation.

1. Place thy selfe with reuerence before God.
2. Pray him to inspire thee with his grace.

Considerations.

1. **C**onsider that there are but so many yeares past, when thou wast not yet come into the world, & thy being was a iust nothinge. Where were we (o my soule) in that time? The world had then lasted so many ages, and yet there was no newes of vs.

2. God hath caused thee to be hatcht of this nothing, to be this somethinge which now thou art: without hauing any maner of neede of thee, but moued therunto by his only bountie.

3. Consider the being that God hath giuen thee, for it is the chiefest and most excellentst in this visibler worlde:

capa-

capable to liue eternally : and to vnite thy selfe perfectly vnto his diuine maiestie.

Affections and resolutions.

1. *Humble thy self profoundly before the presence of God, saying from the bottom of thy hart with the Psalmist : O Lord before thee, and in comparison of thy maiesty, I am iust nothing? and how wast thou then mindfull of me to create me? Alas my soule, thou wast hidden (as it were) in the abyss of nothing : and in this abyss of nothing shouldst thou haue remained vntil this present, yf God had not drawne thee foorth from thence. And what couldst thou haue done, within this nothing?*

2. *Giue thanks to God. O my great and good Creatour, how infinitely am I indebted vnto thee, for that thou hast taken me out of this nothing, to make me by thy mercie that something which I am? What shall I euer be able to doe wortheilie, to blesse and magnifie thy name? and to render thancks to thyne exceeding bountie?*

3. *Confound thy selfe. But alas my Creatour, instead of vniting my self vnto thee*

thee by pure loue and loyall seruice, I haue alwayes been rebellious by my vnruely affections: separating and withdrawing my selfe from thee, to ioine and vnite my selfe vnto sinne and iniquitie; doing no more honour to thy goodnes, then yf thou hadst not been my Creatour.

4. *Prostrate and debase thy selfe before God.* O my soule, knowe that our Lord is thy God: it is he that hath made thee, and not thou thy selfe. O God, I am the work of thy hands. I will then no more henceforth take pleasure in my selfe, since in my selfe, and of my self I am truly nothing. Wherof doost thou bragge and boast, ô dust and ashes? whereof doest thou extolle thy selfe, ô meere nothing? Wherfore to humble my selfe I will doe such or such a thinge, I will support such or such contempt, I will change my life, and heerafter folow my Creatour, and doe my selfe honour with the condition and being which he hath giuen me, employing it wholly in the obedience of his blessed will, by such meanes as shal betaught me, and as I shall be informed.

formed of by my ghostly father.

Conclusion.

1. *Giue thanks to God.* Blessē thy God (ō my soule) and let all my bowells praise his holy name, for his bountie hath drawne me forth of the abillie of nothing, and his mercie hath created me.

2. *Offer.* O my God, I offer vnto thee with all my hart, the essence and being, which thou of thy bountie hast bestowed vpon me : with all my hart do I dedicate & consecrate the same vnto thee.

3. *Pray.* O my God, strengthen me in these affections and resolutions. O holy virgin mother of our Lord, commend them by thy blessed intercession vnto thy mercifull Sonne, together with all those for whom I ought to praye &c.

Pater Ave. Credo.

After thou hast ended thy exercise, walke a while, and of these considerations which thou hast made, gather and bind together a litle nosegay of deuotion to linell vnto, and to recreate the sent of thy soule all the day followinge.

The

*The second Meditation; of the end,
for the which ^{we} were created.*

Chap. 10.

Preparation.

1. Place thy self with reuerence before God.
2. Pray him to inspire thee with his grace.

Considerations.

1. **G**OD did not place thee in this world for any need that he had of thee, who art altogether vnprofitable to him, but only to exercise & declare his bountie in thee, in bestowing vpon thee, his grace & glorie. And therefore hath he enriched thee, with vnderstanding to know him, remembrance to be mindful of him, will to loue him, imagination to represent his benefits vnto thy thoughts, eyes to behold the wonders of his works, & a tongue to praise him, and so forth of others.

2. Being created, and sett in the world for this intention, all actions
con-

contrarie to this end, must be reiected and cast away : and such as serue not to obtaine this end , ought to be despised as vaine and superfluous.

3. Consider then the miserable case of most men in the world , who neuer thinck of this end , but liue as yf they beleueed that they were not made , but onely to build faire houses , to plant pleasaunt orchards , and to heape together riches , and such like fooleries.

Affections and resolutions.

1. *Confound thy self, reproaching and obiecting to thy soule her misery ; which hath beene so greate heretofore that she hath seldom or neuer thought of any of all this.* Alas what did I busie my thoughts vpon (ô my God) when I placed them not vpon thee ? what was I mindfull of, when I forgot thee ? what did I loue , when I did not loue thee ? Ay me, I should haue fed my soule with thy veritie, and I haue fild it with vanitie , and haue serued the world, which was not made but to serue me.

2. *Detest thy life past.* I defie you vtterly ô vaine cogitations, and vnprofitable fancies : I abhorre, and abiure you,

you, ô detestable and friuolous imaginations: I renounce you vnfaithfull and disloyall loues; miserable and lost seruices, vngratfull gratifications, combersome and vnpleasing pleasures.

3. *Turne thy selfe to God.* And thou, ô my God, and my Lord, thou shalt bee for the time to come the onely object of my thoughts: no, I will neuer more applie my spirit to any cogitations, which may be offensive or dislikinge to thee. My memorie all the dayes of my life, shall be filled with consideration of thy excessive goodnes, so lovingly declared in my behalf: thou shalt be the deliciousnes of my hart, and the sweetnes of my affections.

4. Hence therefore from my sight for ever, such and such toyes and trifles, wherunto I haue vainely applied my mind: such and such idle exercises, in which I fondly spent my dayes; such & such affectiōs which entangled my hart, shall henceforth be a horreur vnto my thoughts: and to this end I will vse such and such remedies.

Conclusion.

I. *Thank God that it pleased him to create thee*

thee for so excellent an end. Thou hast made me ô Lord for thy selfe, to enioy everlastingly the immensitie of thy glorie: ô when shall it be that I shall be wor-
thie, and when shall I praise thee according to my dutie?

2. *Offer.* I offer vnto thee (ô my deare Creatour) all these good affections and holy resolutions, with all my hart & all my soule.

3. *Pray.* I beseech thee (ô God) to accept these my desires and vowes, and to giue my soule thy holy blessing, that she may faithfully accomplishe them, through the merits of the bloud of thy blessed Sonne, shedd for me vpon the crosse &c. *Pater. Aue. Credo.*

Remember to make a litle nosegay of deuotion as aforesaid.

The third meditation : of the Benefits of God. CHAP. II.

Preparation.

1. Place thy self with reuerence before God.
2. Pray him to inspire thee with his grace,

Consi-

*An Introduction
Considerations.*

1. **C**ONSIDER the corporall graces which God hath giue thee: what a bodie, what commodities to main-
taine it, what health, and lawfull conso-
lations to entertaine it, what frinds,
what helps, and what assistance. But
thou shalt consider all this, with com-
parison of many other persons in the
world, which are farre better and wor-
thier then thou, who notwithstanding
are destitute of all these benefits; some
spoild in their bodies, health, and mem-
bers: other abandoned to the mercie
of reproaches, contempts and disho-
nours: other oppressed and ouerwhel-
med with pouertie: And God would
not suffer thee to become so miserable.

2. Consider the benefits and gifts of
mind; How manie are there in the
World, sencelesse, foolish, and besides
them selues? and why art not thou one
of the number? God vouchsafed to fa-
uour thee: How manie are there whose
education hath been rude, brutish, and
barbarous, who haue been nourished
and bred vp in grosse ignorance, and
clownish behaueour? whereas the pro-
vidence

uidence of God hath so prouided, that thou hast been brought vp ciuilie, and in honour.

3. Consider the supernaturall benefits of heuenly grace. O Philotheus, thou art a childe of the Catholique church. God hath taught thee the knowledge of his true religion, euen from thy infancie and youth. How manie times hath he giuen thee his holy sacraments? how manie times inspirations, internal illuminations, & for thy amendment gracious reprehensions? how often hath he pardoned thee thy faults? how often hath he deliuered thee from occasions of casting away thy self, when thou wast in danger? And these last yeares of thy life, which he hath so liberally lent thee, did they not affored thee leasure enough, to aduaunce thy selfe in the spirituall profit and good of thy soule? Consider at the least how sweet & gracious God hath beene vnto thee.

Affections and resolutions.

1. *Admire the goodnes of God.* O how good and how mercifull is my God in my behalf! O how gracious is he! O

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how

how rich is his hart in mercie, and liberall in bountie? O my soule, let vs recount for euer how manie fauours he hath done vnto vs.

2. *Admire thy ingratitude.* But who am I (ô Lord) that thou hast been so mindfull of me? Ah how great is my vnworthines, how intolerable is my vnthanckfulnes? Alas I haue troden vnder foote these benefits, I haue dishonoured thy fauours, turning them into abuses, and contempt, of thy soueraigne bountie: against the infinit depth of thy graces, haue I opposed the bottomlesse depth of my ingratitude.

3. *Sturre thy self up to acknowledgement of his benefits.* Vp then my hart, be no more vnfaithfull, vnthanckfull, and desloyal vnto thy great and gracious benefactour. And how shall not my soule, be subiect wholie vnto God, who hath wrought so manie wonders and graces both in me, and for me?

4. Goe to then, Philotheus, from hence forward withdraw thy bodie frô such and such voluptuous pleasures, subiect it entirely, to the seruice of
God,

God, who hath done so much for it. Applie thy soule how to know and acknowledge the goodnes of thy God, by such and such like exercises, which be requisit for that end. Employ diligently the meanes which are in holy Church, to saue thy soule, and to profit in the loue and worship of God. Yea, ô my God, I will frequent the exercise of prayer, and the vse of thy sacraments: I will heare thy holy word, I will practize thy holy inspirations and thy counsailes, &c.

Conclusion.

1. Giue God thancks for the knowledge he hath giuen thee at this present of thy bounden dutie, and of the benefits heretofore receaued.

2. Offer him thy hart with all thy good purposes and resolutions.

3. Pray vnto him to fortifie thee, that thou maist practize them faithfully, through the merits of the death and passion of his Sonne our deere Saviour. Implore the intercession of the blessed Virgin, and of the Saints, &c.

Remember to make a litle nosegay of deuotion, as aforesaid.

The fourth meditation : of sinne.

CHAPTER. 12.

Preparation.

1. Place thy self with reuerence before God.
2. Pray him to inspire thee with his grace.

Considerations.

1. **C**ALL to mind how long it is since thou beganst to sinne, & examin how much from that beginning, sinnes haue bene multiplied in thy hart: how euery day thou hast encreased them, against God, against thy selfe, and against thy neighbour: by worke, by worde, by desire and thought.

2. Consider thy naughtie inclinations, & how much thou hast folowed them. And by this meanes thou shalt plainly see, that thy sinnes are greater in number then the haire of thy head, yea then the sands of the sea.

3. Consider and ponder in particular the sinne of ingratitude against God:
which

which is a generall sinne, and extendeth it self aboue all the rest, & maketh the infinitely more enorme and hainous. Behold then how manie benefits God hath bestowed vpon thee, and how thou hast abused them all against the giuers goodnes : in particular consider how many good inspiratiōs thou hast despised, how many good motions thou hast vnprofitable neglected. But aboue all, how manie times hast thou receaued the holy sacraments, and where are the frutes therof? what are become of all those pretious Iewells wherewith thy deare spouse adorned thee? all these haue been hid and couered vnder the filth of thy iniquities. With what preparation hast thou receaued them? Thinck I pray thee vpon this ingratitude : that God hauing runne so after thee, and that to saue thee, thou hast out-runne him, and that to destroye thee.

Affections and resolutions.

1. *Be confounded, and ashamed of this thy misery.* O my God, how dare I appeare before thine eyes? Alas I am but an aposteme of the world, and a verie

sincke of sinne and ingratitude. Is it possible, that I haue been so disloyall, that I haue not left any one of my senses, nor any one of the powers of my soule, which I haue not polluted, violated, and defiled? and that not so much as one day of my life hath passed, in which I haue not brought soorth such naughtie effects? Is it thus that I ought to recompense the benefits of my Creatour, and the pretious blood of my redeemer?

2. *Craue pardon for thyne offences.* O my Lord, I cast my self dowe before thy feete, like the prodigall child, like another Magdalen, like a woman conuicted to haue dishonoured her marriage bed with all kind of adulterie O pittifull Lord, mercie on this poore sinfull wretche. Alas ò liuely and neuer-ceasing wellspring of compassion, haue pittie vpon this miserable suppliant.

3. *Purpose to liue better heereafter.* O my blessed Lorde, no; neuer any more with the helpe of thy grace; no, neuer any more will I abandon my self to sinne. Alas I haue loued it but too too much: but now I detest it, & embrace thee. O
father

father of mercie, I will liue & die in thee.

4. To blott out my sinnes past, I will accuse my self couragiously: I will not leaue one, but thrust it head long out of my hart.

5. I will do all that I can to pull vp by the verie rootes, all the plants of sinne frō my hart: & in particular, such and such which doe most annoy me.

6. To accomplish this, I will constantly embrace the meanes which shall be aduised me: and neuer thinck I haue done enough, to repaire the ruines of so great offences.

Conclusion.

1. Giue God thanks, for expecting thy amendment, vntill this houre: and blesse him that he hath giuen thee these good affections.

2. Offer him vp thy soule franckly and freely, that thou maist putt them in execution by the helpe of his grace.

3. Desire him to strengthen thee with his heauenly ayde, for his deere Sonns pretious death: for our blessed Ladies intercessiō, & the prayers of all his Saints, &c. *Pater. Ave. Credo.* Remember to make a litle nosegay of deuotion as aforesaid.

The fift meditation : of Death.

CHAPTER 13.

Preparation.

1. Place thy self reuerently in the presence of God.
2. Pray him to inspire thee with his grace.
3. Imagine thy self to be extremly sick, lying vpon thy death-bedd, without any hope at all of euer escaping.

Considerations.

- I. **C**ONSIDER the vncertaintie of the day of thy death. O my poore soule, thou must out of this body one day : but when shall that day be ? Will it be in winter, or in summer ? In citie, or contrie ? By day, or by night ? Shall it be vnawares, or with aduertisement ? by sicknes, or by casuality ? Shalt thou haue leasure to confesse thee, or not ? Shalt thou haue the assistance of thy ghostly father, or not ? Alas, ô my soule, of all these thinges we knowe not one, only certaine

taine it is that dye we must, and alwayes sooner then we imagin.

2. Consider that at that time the whole world shall haue an end, so far forth as concerneth thee, that is, there shall be no more world for thee, yea, it will turne vpside downe before thyne eyes: for then the pleasures, the vanities, the worldly ioyes, the fond affections of our life, will seeme vnto vs like flying shadowes, and fadinge cloudes. Ah wretched caytiue that I am, for what trifles, and bables haue I offended almightie God? Thou shalt then euidently see, that we haue offended him for iust nothing. Contrary-wise, at that houre, al deuotion, pietie, and other good workes, will seeme vnto thee the greatest and sweetest treasure in the world. O wherfore did I not follow this faire and pleasant path? At that sorrowfull time, thy sinnes, which before seemed vnto thee but litle moule-hilles, will appeare biggar then huge mountaines: and thy deuotion so litle, that thou wilt scarcely be able to perceiue it.

3. Consider the longe & languishing

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farwells, that thy distressed soule wil then giue to this world: how sorrowfully shee will bid adieu to riches, to honours, to vanities, to vaine company, to pleasures, to pastimes, to frindes, to neighbours, to parents, to kinsfolke, to husband, to wife, to children, and in a word to all creatures, and finally to hir owne bodie, which she must likewise leaue, al pale, wrinckled, hideous, loathsome, and most detestably stinking.

4. Consider the impressiōs that one shall haue, to lift vp, or lay hand on this thy body: the great hast, that euen thy best frindes will make, to carrie thy carcasse out of doores, and to hide the same full deepe vnder the ground, far inough from their sight & behoulding: and this done, how seeldome afterwarde the world will thinke vpon thee, surely no more then thou thy selfe hast thought vpon other men, who haue deceased before thee. God haue mercie on his soule, say they, and there is all. O death how art thou to be pondered? How art thou terrible, pittiles, and without compassion?

5. That

5. That at this departure from the body, the soule taketh his way on the right hand, or the left. Alas, alas, whether then shall thine goe, what way shall it take? surely no other then that, which it hath heretofore begunne in this world.

Affections and resolutions.

1. *Pray earnestly to God, and cast thy selfe with trembling loue betwixt his armes.*

Alas ô my Lord, receaue me into thy protection at that dreadfull day: make that last houre happie and fauourable vnto me, and let rather all the rest of my life be nothing else but dayes of sorrowe, affliction, and calamitie.

2. *Despise the world.* Seeing I know not the houre wherein I must leaue thee, ô wretched world, I will no more set my loue vpon thee. O you my deare frindes, knisfolkes, and allies, suffer me to beare you only that affection, which is compatible with an holie amitie, and may therefore last eternallie: for why should I vnite my selfe vnto you in such sort, as that afterwardes we should

be forced to breake the knot of amitie
betwixt vs ?

3. I will therefore from this very instant , prepare my selfe for that perilous houre , and take that care which is requisite , to end this iorney happelie : I wil secure the estate of my conscience, to the vtmost of my abilitie, and take present order for the reformation and amendment , of such and such defaultes.

Conclusion.

Giue thanks vnto God for these resolutions which he hath infused and giuen vnto thee : and offer them againe thankfully , louingly , and lowly vnto his majestie. Entreat him a new to giue thee a happie death , for the death of his dearly beloued Sonne , our Lord and Sauour. Implore the assistance of the B. Virgin , thy Angel gardian, and all the Saintes in heanen. *Pater. Ave. Credo.* And bind vp a sweete posie of myrhe , to recreate thy soule the day following.

The Sixt Meditation, of Iudgment.

CHAPTER 14.

1. Place thy selfe in the presence of God.
2. Pray him to asist thee with his grace.

Considerations.

1. **A**FTER the time that God hath ordayned for the continuance of the world, and after a number of dreadfull signes and horrible prefiges, the terrour wherof shall make men wither for feare and anguish, a cōsuming fire, coming like a flood, shall burne and reduce to ashes, euery thinge that is vpon the face of the earth, nothing which we see excepted, nothinge to be priueledged from this fiery deluge.

2. After this flood of flames and lightnings, all men shall arise from their graues (excepting such as already be risen) and at the summoning of the Archangels voice, they shall appear before

before the iudgment throane, in the valley of Iosaphat. But alas with what difference? For the one sort shall arise with glorified bodies, casting forth rayes of exceeding light, and the other in bodies, or rather in carrions, most hideous and loathsome to behould.

3. Consider the maiestie wher with the soueraigne Iudge will appeare, enuironed with all the armies of his Angells and Saintes. Before him shall be borne triumphantly his sacred Crosse, shining much more brighter then the sunne: a standart of grace to the good, and of rigour and terrour to the wicked.

4. This soueraigne Iudge by his redoubted commandemēt, and which shall sodainly and in a moment be put in execution, shall seperate the good from the bad, placing the one at his right hand, and the other at his left: euerlasting seperation, after the which these two bandes shall neuer any more meete againe together.

5. This seperation being made, and the bookes of consciences being layd open, all men shall see clearly the malice
of

of the wicked, and the contempt which they haue borne to the maiestie of God: and on the other side, the penance of the good, and the effectes of the grace of God which they haue receaued, and nothing at all shall be hidden or kept secret in that great consistorie. O good God, what a shamefull confusion will this be for the one, and what a glorious consolation for the other?

6. Consider the last sentence pronounced against the wicked. *Goe you cursed into euermlasting fire, prepared for the diuel and his Angels* Waigh wel these wordes which are so waightie. *Goe*, saith he, a word of eternal reiection and abandoning of those vnfortunate wretches, banishing them eternally from his glorious face. Next he tearmeth them *accursed*; ô my soule how dreadfull a curse? how generall a curse? a curse cōprising in it all maner of mischiefe and miserie; an irreuocable curse, comprehendinge all times and eternitie. He addeth, *into euermlasting fyre*. Behould, ô my hart, the grienous horror of this eternitie; O eternal eternitie, and boundles infinitie of paines, how dreadful art thou?

7. Con-

7. Consider the contrary sentence giuen and pronounced in fauour of the good. *Come*, saith the Iudge; O sweete word, and beginning of saluation, by which God draweth vs vp vnto him selfe, and receaueth vs into the boosome of rest and glorie. *The blessed of my Father.* O deare blessing, treasure of blisse. *Possesse the kingdome which is prepared for you from the beginning of the world.* O good God what excelle of fauour: for this kingdome hath no end.

Affections and resolutions.

1. *Tremble, o my soule, at the remembrance hereof.* O my God, who can secure me at that dismall day, in which the pillars of heauen shall tremble for feare?

2. Detest and abhorre thy sinnes, for only they can cast thee away at that dreadfull houre.

3. *A wretched hart of myne resolute to mend all.* O Lord I will iudge my selfe now with all care and stricktnes, lest I be then iudged far more rigorously. I will examine and condemne my selfe, accuse and chastice my selfe, that the eternall Iudge condemne me not in
that

that latter day. I wil with al sorrowe and humblenes, frequent the Sacrament of Confession, and will accept all necessarie penances and aduices, &c.

Conclusion.

1. Thanke the goodnes of God, that hath giuen thee meanes to prouide for that day, and time and opportunitie to doe pennance.

2. Offer him thy hart to performe it.

3. Pray him to giue thee grace, well and truly to accomplish it. *Pater. Ave. Credo.* And prouide a posie for all the day.

The seuenth Meditation, of Hell.

CHAPTER 15.

1. Place thy selfe in the presence of God.

2. Pray him to asist thee with his grace.

3. Imagin to thy selfe a darke citie, al on fire with pitch and brimstone, and thronged with miserable citizens, which cannot get out.

Consi-

1. **C**ONSIDER that the damned are within this bottomles pit of hell, as with in this vnfortunate citie, where they suffer vnspeakable torments in all their senses, and in all their members: because as they haue employed all their senses and members to commit sinne, so shall they suffer in all their senses and members, the paines and torments due vnto sinne. There the wanton eies and lasciuious lookes, shall be afflicted with the horrible vision of diuels, and hellish spectacles. The eares for delighting in vicious discourses, detractions, and flanders, shall heare nothing but lamentable outcries, and desperate howlinges: and so of others.

2. Consider that ouer and aboue all these bitter torments, there is yet another greater then they all, which is the losse and priuatiō of the glorie of God, from whose most amiable face & fruition, they are for euer irreuocably debarred. Now if Absalon found, that the priuation of the face of his father Dauid, was more grievous vnto him,
then

then his very exile, ô merciful Lord, what an infinite grieve will it be, to be for euer deprived from behoulding, of thy most delightfull and louely face.

3. Consider withall, the eternitie of these paines, which only thing maketh hell intollerable. Alas if a flea in our eare, or if the heate of a litle feuer, make one short night so long and tedious, how tedious and terrible shall the night of eternitie be, accompanied with so many vnspeakable torments? Of this eternitie groweth in the damned, an eternall desperation, infinitie rage, and most abhominable blasphemie. &c.

T *Affections and resolutions.*

1. **T**erriſie thy ſoule, and ſtir thy ſelfe up to feare with the wordes of holy Iob. O my ſoule, art thou able to liue for euer with euerlaſting flames, and amidſt this deuouring fire? Wilt thou willingly forſake the ſight of thy God for euer?

2. *Confesse that thou haſt deſerued it.* And wretch that I am, how often? O my deare Lord, from hencefoorth I will take a
new

new course, and tread a contrary way, for why should I descend into this bottomles pit of hell? I will therefore doe this or that indeuour to auoide sinne, which only can giue this immortal death.

Giue thanks, Offer, Pray. Pater. Ave. Credo.

The eight Meditation, of Paradise.

CHAPTER 16.

Preparation.

1. Place thy selfe in the presence of God.
2. Pray him to asist thee with his grace.

Considerations.

I. **C**ONSIDER a faire and a cleare night, and thinke how plesant a thinge it is to behould the skie all spangled with an innumerable multitude and varietie of starres. Then againe in thy imagination, ioyne all this nightes goodly beautie, with the beautie of a faire sunne-shine day, such an one, that the brightnes of the sunne
bea-

beames, should not hinder the sight of the goulden starres, nor the siluer rayes of the moone : and after all this, say boldly, that all this is nothing in regard of the excellent beautie of that great Paradise. O how this place is to be desired, and to be loued ! O how pretious is this noble citie !

2. Consider the nobilitie, beautie, and multitude of the inhabitants, and citizens of this blessed contrie, those millions of millions of Angels, and Archangells, of Cherubins and Seraphins : those troupes of Apostles, Prophets, Martyrs, Confessors, Virgins, and holie Matrons. O how blessed is this blessed companie ? The lowest and meanest whereof, is more beautifull to behould, then all this visible world: what a sight wil it then be, to see them altogether ? But ô my God, how happy are they ? They sing continually melodious songes of eternal loue, they alwayes enioy, a constant and stedfast estate of gladnes, they enterchange one to another, vnspeakable contentments, and liue in the comfort of endles and indissoluble amitie.

3. In

3. In a word, consider what good they all haue to enioy God, who gratifieth them for euer with his amiable countenance, and by the same, powreth into their hartes an abisse of delights. What a good is it, to be vnited euerlastingly to their begining? They are there like happie birdes, which flye, chirping & singing perpetually in the heauen of the diuinitie, which encompasseth them on all sides with vnspcakable pleasures: there euery one striueth, with an holie emulation, who may doe best, and without any enuy, singe the praises of their Creator. Blessed be thou, o sweete lord and soueraigne maker, who art so bountiful vnto vs, & doost communicate vnto vs so liberally, the euerlasting treasures of thy glory. And God on the other side, blesteth them all with an eternall benediction. Blessed be you for euer, saith he, my beloued creatures who haue so faithfully serued me, and who shall laude me euerlastingly with so great loue, courage, and contentment.

Affections and resolutions.

1. *Admire and praise this heavenly countrie.*

1 : *mie.* O how beautifull art thou, my dea-
- re Hierusalem?

e 2. *Reproache vnto thy hart the litle cou-*
h *rage which it hath had vnto this present, for*
s. *hauing gone so much awy from the way of*
- *this glorious habitation.* O wherefore haue
- I so much estranged my selfe from my
- *Toueraigne good?* Ah wretch that I am,
- for these pleasures, so displeasent and
- pight, haue I a thousand, and a thousand
e times, left the eternall and infinit de-
h lightes. Where was my wit and vnder-
t, standing, to despise such goods so
s desireable, for desires so vaine and con-
o temptible:

o 3. *Aspire notwithstanding with vehement*
- *resolution to this delicious & desired abode.*

- O my gracious God, since it hath plea-
d sed thee at the length to recall my wan-
h dering steppes, and to direct them into
u the right way, neuer hereafter will I
es turne back to those by-ways, neuer
d hereafter wil I stray from the true path.
h Let vs goe with courage, my deare
- soule, let vs runne towards this
- blessed countrie, which is promised
- vs in the kingdome of heauen: what
- make we so longe in this beggarly

COUR-

countrie of Egypt? I will therefore dispatch my selfe from all such thinges as may put me out of the way, or hinder me in so happie a iorney. I will performe such and such thinges, as may bringe me safely and speedely to my iornyes end. *Giue thanks. Offer. Pray. Pater. Ave. Credo.*

The ninth Meditation; by way of election or choise of Paradise.

CHAPTER 17.

Preparation.

1. Place thy selfe in the presence of God.
2. Humble thy selfe before his maiestie, praying him to inspire thee with his grace.
3. Imagin thy selfe to be in a plaine field, all alone in companie of thy good Angell; as younge Toby going to Rages: and that he causeth thee to see aboue thee, Paradise open, with all the pleasures represented in the former meditation of Paradise; and beneath, that

that he makes thee see the pitt of hell wide open, with all the torments described in the meditation of hell. Thou being thus placed vpon thy knees before thy good Angel,

Considerations.

I. **C**ONSIDER that it is most certaine, that thou art in very dee-de in the midway to Paradise and hell, and that the one, and the other, is open to receaue thee, according to the choise which thou shalt make.

2. Consider that the choice which now thou makest, of the one, or the other place in this world, shall last for all eternitie in the world to come.

3. Consider that although both the one, and the other, be open to receaue thee, according to thy choice, yet that God who is readie to giue thee, ether the one by his iustice, or the other by his mercie, desireth not with standing, with an incomperable desire, that thou wouldest make choice of Paradise: and thy good Angel also, vrgeth and preseth thee with all his power, offering thee

thee on Gods behalfe, a thousand succours, and a thousand graces, to helpe thee to ascend and mount vp thither.

4. Consider that Iesus Christ from heauen aboue, louingly behouldeth thee, and inuiteth thee sweetly, sayinge. Come ô my deare soule to euermlasting repose betweene the armes of my goodnes, where I haue prepared immortall delightes for thee, in the multitude of my loue. Behould likewise with thy inward eies, the holy Virgin, who with a mothers tender loue exhorteth thee, saying. Take hart & courage my child, despise not the desires of my Sonne, nor the manifold sighes which I haue cast foorth for thee, earnestly together with my Sonne, tendering thy eternall saluation. Behould the Saintes also which exhort thee, and a million of holy soules courteously alluring thee, and wishing nothing else, but that one day thy hart may be ioyned with theirs in that happie companie, there to prayse God for euer and euer, assuring thee that the way to heauen, is not so vneasie as the world would make it. Come bouldly deare soule, say they, forward with courage,

rage, for he that shal ponder dilligently the way of deuotion, by which we haue ascended hither, shall perceauē, that we arriued to these eternall ioyes, thorough pleasures, without comparison more pleasant, then all the delightes, and pleasures of the world.

Election.

1. O hell I detest thee now and for euermore, I detest thy torments and paines, I detest thy vnfortunat and accursed eternitie, and aboue all, I detest those eternall blasphemies and execrations, which thou vomitest out eternally against my God. And turning my soule to thee, ô beautifull paradise, euēlasting glorie, and endles felicitie, I make choice for euē and irrevocably, of my dwelling & habitation within thy faire and beautiful buyldinges, within thy holy and most louely tabernacles. I blesse thy mercie, ô my God, and accept the offer which it pleaseth thee to make me O sweete Saviour Iesus, I likewise embrace thy euēlasting loue, and agree to the purchase which thou hast made for me, of a happie lodging in this blessed Ierusalem;

not so much for any thinge else, as to loue and blesse thee for euer and euer.

2. In like maner accept the fauours which the Virgin, and all the B. Sain-tes, present vnto thee. Promise them that thou wilt walke towards them; and giue thy hand to thy good Angell, that he may guide thee thither, and encourage thy soule to make this choice. *Pater. Aue. Credo.*

The tenth Meditation; by way of election and choice which the soule maketh of the deuout life.

CHAPTER 18.

Preparation.

1. Place thy selfe before God.
2. Prostrate thy selfe before him, and craue the assistance of his grace.

Considerations.

I. I M A G I N thy selfe once againe to be in a plaine field, all alone with thy good Angel, & that thou seest on thy left hand, the diuel seated vpon a great highe throne, with many infernall fiendes by him: & round about him,

him, a great troupe of worldlings, which all bareheaded, acknowledg him for their Lord, and doe him homage, some by one sinne, & some by another. Behould the countenances of all these vnfortunate courtiers of this abhominable kinge Behould some of them furious, and madde with hatred, enuie, and choller: others killing one another with spite and rācour: others withered away, pensie & busie only to heape vp riches: others attēding only to vanitie, led away with pleasures, altogether fond and vnprofitable: others filthie, ougly, rottē, & putrified, in their brutish affections. Behould how they are all without any repose, wihout order, and without cōtētmēt. Behould how they despise one another, & loue but only frō the theeth outward. In a word, thou shat see a pittifull cōmon wealth, miserable tyrannized by this accursed kinge, which may iustly moue thy hart to compassion.

2. On the right side, behould Iesus Christ crucified, who with most hartie loue, prayeth for these poore people possessed of the diuel, that they may be freed and deliuered from

that tirannical thraldome, and calling them meekly and curteously vnto him. Behould round about him, a great troupe of deuout persons, euery one in company of his holy Angel. Behould the beautie of this kingdome of deuotion. O what a goodly sight is it, to see this troupe of virgins, of men, and women, whiter then the lillies, that assemblie of widdowes full of holie mortification and humilitie. Behould the rancks of diuers married folke, liuing so sweetly together with mutuall comfort, which can not proceede but from heavenly charitie. Consider how these deuout soules, accommodate the care of their exteriour house, with the care of the interiour: and the honest loue of the husband, with that of the celestially bridegrome. Behould them all vniuersally, and thou shalt see in them all, a sweete, holy, and amiable countenance, all of them reuerently giuing care to our blessed Lord, whom euery one would willingly plant in the midst of his hart. They are all full of ioy, but their ioy is grations, charitable, and well ordered: they abound in loue one towardes

ano-

another; but their loue is sacred, pure, and vnspotted. Such as suffer afflictions amongst this deuout company, nether torment nor trouble them selues, nor leese their courage. Lastly, behould those louely eies of our Lord and Sauiour, which sweetly are cast vpon them all to comfort them, and how they altogether aspire vnto him.

3. Thou hast alredie cast of Sathan, with all his woful and execrable troupe, by the good affections and resolutions which through Gods grace thou hast cōceaued: notwithstanding thou art not yet arriued to the palace of thy king, our Lord Iesus, nor ioyned with his blessed court of deuout soules: but hetherto thou hast alwayes remained, between the one and the other.

4 The blessed Virgin, with S Ioseph, S. Lewis, S. Monica, & a hundred thousand other Saints, which are in the squadron of those that liued deuoutly in the midst of the world, doe inuite and encourage thee.

5. The crucified king of glorie him selfe, calleth thee courteously by thyne owne name: Come my welbeloud,

come hither that I may crowne thee:

Election.

1. O vaine world, ô a'horrible troupe, no; you shall neuer more see me vnder your bāner. I haue for euer left of your fooleries and vanities. O execrable king of pride, ô cursed kinge, fiend of hell, I renounce thee with all thy vaine pompes, I detest and desie thee, with all thy works.

2. And humblie turning my self vnto thee my deer Lord Iesus, king of felicitie and eternall glorie, I embrace thee with all the forces of my soule, I adore thee with all my hart: I choose thee now and euer for my king, and for my only prince: I offer vp vnto thee my inuiolable fidelitie. I do homage irreuocably vnto thy diuine maiestie, and submitt my self wholly to the obedience of thy holy lawes, and ordinances.

3. O sacred virgin my dread and deer ladie, I choose thee for my aduocate & my guide: I render my self vnder thy colours: I offer frō hencefoorth, a particular respect & reuerence vnto thy memorie.

4. O my good Angel, present me vnto this glorious and sacred assem

and abandō me not vntill I arriue to the
societie of this blessed companie : with
whome I say frō my hart, & will say for
euer. Liue for euer my Lord Iesus, liue
for euer my Lord Iesus. *Pater. Aue. Credo.*

How to make a generall Confession.

CHAPTER 19.

I. **H**ETHERTO (my deer Philothens)
haue I set downe the meditatiōs
which I thought requisite for
our purpose: and when thou hast passed
them ouer with diligence and deuotiō,
then goe with an hūble, but yet coura-
geous spirit, to make thy generall Con-
fessiō. But pray thee suffer not thy self
to be troubled with any kinde of appre-
hension. The Scorpion is venomous in
the wound which ariseth frō his sting,
but him self being reduced into
becomes a singular remedie agaynst
owne stinging: so sinne is not
full, but when it is cōfessed: but
cōuerted into cōfession, & penance, be-
cometh wholsome & honorable. Pen-
itence and Confession are so precious,
and so sweet a smell, that they bl
the filthe, and disperse the

of sinne. Simon the leaper, iudged Mary Magdalen to be a sinner, and called her so: but our mercifull Sauiour denied it, and spake no more of her sinnes, but of the sweet perfumes which she poured foorth, and of the greatnes, and odoriferous sent, of her inflamed charitie.

2. O my Philotheus, yf we be trulie humble in our owne eyes and in the sight of God: our sinnes will displease vs aboue all things, because God is highly offended with thē: but the accusatiō of our sinnes wilbe sweet and pleasaūt vnto vs, because God is greatly honored with it. A kind of hart ease, and an asswaging of paine it is, to haue declared plainly & sufficiētly, the disease that tormēteth vs, to a skillfull phyician, that can cure vs.

3. When thou comest before thy ghostly father, imagin thy selfe to be on the mount of Caluary, kneeling right vnder the feete of Iesus Christ crucified, frō whome distilleth his most pretious blood on al sides, to bathe & washe thee from thy iniquitie. For although it be not the verie bloud of our Sauiour, yet it is the merit and valor of his bloud,
shed

shed for vs vpon the crosse, which washeth & watereth abundantly, the soules of the penitents, in euery confessionarie. Open then thy hart well, to expell thy sinnes by virtue of Confession, for according to that measure, in which they goe out of thy soule, will the grace of God enter in their rome, to fill thee brim-full with his blessing.

4. But be sure to declare the state of thy soule, and all thy sinnes, simply, plainly, and fully: satisfie thy conscience in this, once for all thy life after: and that done, hearken to the aduertismēts and ordonances of the seruant of God, to whome thou confessest, and say with holy Samuel in thy hart: *Speak Lord, for thy seruant hearkneth vnto thee.* Yea (my Philotheus) it is God whose voice thou hearest in that place: for so sayd he vnto his vicars, *he that heareth you, heareth me.*

5. After that, take in hand this protestation folowing, which serueth for a conclusion of all thy Contrition: ponder it well from the begining to the ending, and read it attentiuely, and with the greatest feeling that possible thou canst.

An authentiscall protestation, serving to engrave in my soule a firme resolution to serve God, and to conclude the actes of Penance. CHAP. 20.

1. **I** wretched sinner heere personally appeering & standing in the presence of God euerlasting, and of all the court of heauen; hauing considered the exceeding mercie of his diuine goodnes towards me, most vnworthie and miserable caytife, whome he hath created of nothing, preserved, sustained, and deliuered from so manie dangers, & endowed with so manie benefits. But aboue all considering the incomprehensible sweetnes & clemency wherwith this most good God hath so bountifully tollerated me in my iniquities, so often, and so louingly inspired me inuiting me to amendment, and so patiently expected my penance & conuersion vntill this N. yeare of my age: notwithstanding all my vnthanckfulness, disloyaltie, and infidelitie, wherby differing my conuersion, & despising his graces, I haue so impudently offended him; Hauing moreouer considered that
at the

at the day of my Christening, I was so happely & holily vowed and dedicated vnto my God to be his childe, and that contrary to the profession, which then was made in my name, I haue so many and sundrie times, so execrably and detestably profaned & violated my soule, imploying it, & opposing it against his diuine maiestie; At length recalling my self, & prostrating my self in hart and mind before the throne of his diuine iustice, I acknowledge, confesse, and yeald my self lawfully attached & convicted of high treason againste his diuine maiestie, & guiltie of the death & passion of Iesus Christ, by reason of the hainous sinnes which I haue comitted, for which he died, and suffered the torment of the crosse: so that consequently, I am worthie to be cast away, and damned for euer.

2. But turning my self towards the throne of the infinit mercie, of the self same eternall God; hauing detested from the bottom of my hart, & with all my force, the iniquities of my life forepassed, I most humbly require & craue pardon, grace, and mercie with entire
absoy

absolution from my crime, through
virtue of the passion and death of the
same Saueour & redeemer of my soule,
vpon whome relying, as vpon the
only foundation of my hope, I confir-
me againe, advowe, and renew, the sa-
cred profession of loyall seruice and fi-
delitie, made in my name & behalfe, vn-
to my God at my Baptising: renoun-
cing the diuel, the flesh, and the world,
abhorring their execrable suggestions,
vanities, and concupiscences for all the
time of this present life, and for all eter-
nitie; And conuerting my self vnto my
most gracious and mercifull God, I de-
sire, deliberate, purpose, and fully reso-
lue irreuocablie, to honour him, serue
him, and loue him, now and for euer:
giuing him for this end, and dedica-
ting, and consecrating, my spirit with
all his faculties, my soule with all her
functiōs, my hart with al his affectiōs, &
my bodie with all his sences: protesting
neuer more to abuse any one part of my
being or nature, against his diuine will
and soueraigne maiestie: to whom I
offer vp and sacrifice my self in spirit, to
be to him a loyall, obedient, & faithfull
crea-

creature for euer, without euer vnſaying
reuoking or repēting me of my promise.

3. But yf alas, through suggestion
of myne enemye, or through humane
frailtie, I chaunce at any time to trans-
gresse in any thing whatſoeuer, this my
purpose and resolution, I protest and
determin frō this verie houre, through
the grace and ayde of the holy Ghost,
to arise againe ſo ſoone as I ſhall per-
ceauē my fall, & ſo to returne a new to
the diuine mercie, without any ſtay or
delay whatſoeuer. This is my will, in-
tention, and resolution irreuocable &
inuiolable, which I aduowe, and con-
firme without reſeruation or exception
in the ſame ſacred preſence of my God,
and in the ſight of the triumphāt chur-
che, and in the face of the churchē mi-
litant my mother, who vnderſtandeth
& regiſtreth this my declaration in per-
ſō of him, who as her officer hearth me
& taketh my confeſſion in this action.

4. Let it pleaſe thee ō my eternall
God; allmightie and all good Father,
Sonne, and holy Ghost, to confirme &
ſtrengthen me in this resolution, and to
accept this my cordiall and inward ſa-
crifice,

crifice, in the odour of sweetnes. And as it pleased thee to lightē me with thy holy inspiration, & to giue me the will to purpose fully, so graunt me also force and grace to performe it perfectly. O my God, thou art my God : God of my hart, God of my soule, and God of my spirit: and for such do I reuerently, thanckfully, and louingly acknowledge, honour, and adore thee, now, and for euer. Liue ô Iesus.

*A deuout manner to receaue
absolution. CHAP. 21.*

1. **T**HIS protestation ended, be verie attentive, and open the eares of thy hart, to heare the wordes of thy absolution, which the Sauour of thy soule him self, sitting vpon the throne of his mercie, will pronounce from aboue in heaven, before all his Angells and Saints, at the same time, that the priest in his name doth absolue thee heere beneath vpon earthe. So that all that glorious troupe of the blessed citizens of heaven, reioicing at this happie successe of thine, will sing a spirituall canticle with incomparable ioye,

ioye, and all giue the kisse of peace & felowship vnto thy hart, now sanctified and reestablished in grace.

2. Behold here (my Philotheus) an admirable contract, which passeth between thee and thy God, by which thou makest so happie a peace with his diuine maiestie, for as much as giuing thy seife to him, thou gainest him & thy self also, for life euerlasting. It remaineth onely to take penne in hād, & subscribe with a ioyfull hart to the act of thy protestation, and afterward, thou shalt goe to the sacred Altar, where God on the other side will reciprocally, signe and seale thy absolution, and the promise which he makes vnto thee of the kingdom of heauen, putting him self by his venerable sacrament, as a sacred seale & signet vpon thy renewed hart.

3. Thus I trowe (Philotheus) thy soule wilbe wholly purged from sinne, and all sinfull affectiōs. Yet because these affectiōs are easilie bredd & borne a new in the soule, through our faultie, & our rebellious cōcupiscēce, which may well be mortified, but neuer wholie extinguisht while we liue in this mortall life: I will
giue

giue thee some instructions, which being well practized, may preserve thee hereafter from mortall sinne, and from all inclination or affection therof, so that it may neuer hencefoorth find place in thy hart. And for so much as the self same instructions, serue also for a more perfect and higher purification of the soule, before I deliuer them, I will say a word or two of this absolute and perfect puritie of mind, wherunto I would so willinglie conduct thee.

*That we must purifie our selues from
the affections which we haue to
veniall sinnes.*

CHAPTER 22.

I. **A**S the day light encreasing, we see by degrees more clearly in a looking glasse, the spots and blemishes of our countenance: euen so as the inward light of the holy Ghost illustrates our consciences, we see more plainly and distinctly, the sinnes, inclinations, and imperfections, which may hinder vs to attaine vnto
true

true deuotion. And the very same light which causeth vs to discouer those spotts and deformities, enflameth vs likewise with desire to cleanse and purge vs from them.

2. Thou shalt discouer in thy self (my deare Philotheus) that besides mortall sinns & the affection to them, from which by the afore mentioned exercises, thou hast bene purged, there remaine yet in thy soule, diuerse inclinations and affections to veniall sinnes. I do not say thou shalt discouer veniall sinnes, but inclinations to them: now the one is farre differēt from the other: for we can neuer be altogether free from veniall sinnes in this mortall life, at least so to continue in that puritie for any long time, but we may be well without all affection vnto veniall sinns: for (to giue an example of this difference) it is one thinge to lie once or twice merrilie, in things of small importance, and another thing to take pleasure in lving, and to beare an affection to this kind of sinne.

3. I say then, that one must purge his soule from all the affections and inclinations

nations that he feeleth to venial finnes, that is to say, that he must not nourishe, voluntarilie a will to continue and perseuer, in any kind of veniall sinne: for it would be too too great a negligence, to keepe wittingly and aware vnto vs in our conscience, a thing so displeasing vnto God, as is the will to be willinge to displease him: for a venial sinne be it neuer so litle, displeaseth almighty God, though not so hainously, that he will damne vs, or cast vs away for euer for the same. Yf then veniall sinne displease him, the will and affection which one hath to venial sinne, is no other thing, but a resolution and purpose to displease his diuine maiestie. And (how is it possible, that a generous and noble soule, should indure, not onely to displease his God, but to beare an affection to displease him.

4. Such affections (my Philotheus) are directly contrarie to deuotion, as affection and delight in morrall finnes, are opposite to charitie: They wearie and weaken the forces of the spirit, hinder the course of diuine consolations,
open

open wide a gate to tentations: and although they kil not the soule outright, yet they make it exceeding sick and feeble. *Dead flies* (saith the wiseman) *marre the sweetnes of an ointment*: but those which eate thereof in passing, spoyle nothing but that which they take, leauing the rest vntainted: but when they linger long and die in the ointment, they marre both the virtue and valew of it, and leaue it nothing worth but to be cast away. So veniall sinnes, chauncing to fall in a deuout soule, and not staying there any time, do not much harme vnto it: but yf the same sinnes dwell in the soule, through the affection & delight wherwith she entertaineth them, they make hir without doubt, to leese the sweetnes of the ointment, which is the grace of holie deuotion.

5. Spiders kill not the bees in their hiues, but they spoile and corrupt their honie, and entangle their honniecombs with their cobwebbes, so that the bees can not goe forward in their worke. This is to be
ynder-

vnderstood, when spiders get into the
hiues so that they make their abode in
them. So venial finnes kill not our sou-
les, but yet marre the honnie of our
deuotion, and intangle the powers of
our soule so stronglie with naughtie
customes & bad inclinatio^{ns}, that it can
no more exercise charitie with promp-
tnes and alacritie, in which deuotion
consisteth: but this is to be vnderstood
when veniall finnes do dwell in our
conscience, by the affection & delight
which we beare vnto them.

6. It is no hainous sinne (my Philo-
theus) to tell some litle lie in pastime,
to exceed somewhat in needlesse talk, in
carelesse lookes, in apparel, in myrthe,
in play, in dancing, and such like toyes,
so that as soone as we perceau^e these
ghostly spiders entered into our soules,
we chase them and driue them presen-
tly away, as the Bees driue away the
corporal spiders: but if we permit them
to stay in our hartes, and not only this,
but if we bend our affections to retaine
and multiplie them, we shal soone find
our honnie destroyed, and made bitter,
and the hieue of our conscience pestered
and

and spoiled. But I say once againe : what likelyhood is there, that a noble and virtuous soule, would take pleasure in displeasing God : and delight her self in becoming disagreeable vnto him, and to retaine a desire and will to do that, which she knoweth to be grievous vnto him.

*That we ought to purifie our selues from
affection and delight of vnprofitable
and dangerous things.*

CHAPTER 23.

I. **G**AMING, dancing, feasting, brauerie, maskes, comedies & such like pastimes, of them selues are not hurtfull at all, but indifferent, and may be well and ill vsed : yet notwithstanding, these things be dangerous : and for one to beare an affection vnto them, is yet more dangerous. I say then Philotheus, that although it be no sinne at all, but lawfull to play, to daunce, to deck and adorne thy self, according to thy estate and the custome of times, to heare honest comedies,

medies, to banquet with sober companie: yet to delight in such things, is exceeding dangerous, and altogether contrarie to the exercise of deuotion. It is no sinne to do such things: but it is very ill to sett thy affection that way. It is pittie to sow such vaine and foolish thoughts in the fertil field of our hart, which take vp the roome of virtuous impressions, and hinder the iuice of the soule from nourishing good and wholsome inclinations.

2. The auncient Nazarits abstained not onely from all that which might inebriate or make them dronck, but from grapes also, and the veriuice of grapes: not that the grape of veriuice maketh drinke, but because it was to be feared least tasting the veriuice, they should be tempted to eate the grapes, and by eating grapes they should stirre vp an appetite of drincking wine. I denie not but we may sometimes vse these dangerous thinges, but I auouch absolutely, that we can neuer settle our affection and delight on them, without detriment to deuotion. The Stagges when they feelee themselves ouersatt,
retire

retire to the bushes and thickets of the forests, because they perceauē that being loaden with their owne waight, they should not be able to runne, yf they should chaunce to be hunted. In like manner the hart of man surcharged with these superfluous, vnprofitable, and perillous affections, cannot runne after his God with promptnes, facilitie, and willingnesse of mind, which is the true point of deuotion.

3. Litle children sweat and tyre themselves to catchē butterflies, and no bodie thincks it ill in them, because they be litle children: but is it not a ridiculous thing, nay rather is it not lamentable, to see men of vnderstanding and yeares, to be besotted with the delight of such fond toyes, and base trifles, as these of which we speake, which besides that they be altogether vnprofitable, put vs likewise in euident danger of erring, and disordering our selves, in the pursute of holinesse and pietie. For this cause (my deer Philotheus) I say that we must necessarilie purifie and cleanse our selves frō these affections: for though the acts them

Fselues

selues be not alwaies cōtrarie to deuotion, the inclination & delight in such actions is alwaies damageable vnto it.

That we must purge our selues, from bad inclinations. CHAP. 24.

I. **B**ESIDES these vitious inclinatioṣ, we haue (my Philotheus) certaine naturall inclinations to some kind of acts: which inclinatioṣ, because they proceed not in vs frō our particular sinnes, are not properlie sinnes, neither mortall nor veniall, but are onely imperfections, & defects; for exāple the holie matron S. Paula, according to the relation of S. Hierom, had a great inclinatioṣ to grieve and sadnes, so that at the death of her children and husband, she was allwaies like to die for sorow: this was an imperfection in this blessed woman, but no sinne at all, since she had it against her will, for no doubt she took no pleasure in this kind of sorow.

2. There be some that naturallie are light of behaueour, others stubborne & fullen, others hard to receaue & admitt another mā's coucell, other some prone to indignatioṣ, others to choller, others
to

to loue:&to be brief,few shalt thou find,
in whome some such imperfection may
not be noted. Which although they be
as it were proper & natural to euery one,
yet by a care & contrarie affection, they
may be moderated & corrected,yea & be
altogether purged & deliuered of them.

3. And I tel thee (ô Philothee) that it
is necessarie that thou endeuour so to
doe. Men haue found the meanes to
change bitter almond-trees into sweet,
only by percing the close by the root,
to lett out the bitter iuice of the: why
may we not the, let soorth our peruerse
inclinations,fró the root of our hart to
become better? There is not so good a
nature, but may be corrupted by vitious
customs:nor so badd & stubborne a cō-
ditiō but may first by the grace of God
& next by good industrie & diligēce, be
corrected, and surmounted. To this end
therefore wil I now set thee downe some
instructions & exercises, by which thou
mayst purge thy soule fró all affectiōs to
veniall sinnes, & from these naturall im-
perfectiōs & withall fortifie & arme thy
self against all mortall sinne. God giue
thee grace to practize them well & effe-
ctually.



THE SECOND PART
OF THIS INTRODVCTION,
Containing diuers aduices for
the lifting vp of the soule to
God by prayer, and by vse of
the Sacraments.

Of the necessity of prayer.

CHAPTER I.

i. **T**H E exercise of prayer placeth our vnderstanding in the cleernes of the diuine light, and exposeth our cold affection, to be warmed by the heate of heauenly loue: there is nothing that so much purgeth our vnderstanding from ignorance, and our will frō depraued affections. Prayer is the water of benedictiō which being sprinckled vpon our soule, maketh the plants

plants of our good desires to flourish,
washeth our minds from imperfections,
and tempereth the inflamed alteration,
which passions produce in our hearts.

2. All prayer hath these good effects,
but aboue all I counsel thee to applie
thy self to mentall and cordiall prayer,
and especially that which hath for its
matter or subiect, the life and passion of
our Lord: for beholding him often by
meditation, thy soule wilbe filled with
him, thou wilt learne his cariage, as it
were and gestures, and conforme all thy
actions according to the measure and
model of his. He is the light of the
world: it is in him then, by him, and for
him, that we must be cleered and illumi-
nated; he is the louely tree of life: vnder
his shadow then, must we refresh our
selues; he is the liuing well of Iacob, to
washe away all the ordure and staines
of our soule. To be short, we see that
litle children by hearing their mothers
speak and prating often with them, do
come to learne their language: and so
we continually conuersing with our Sa-
uiour by meditation, obseruing and
pondering reuerently, his words, his

An Introduction

workes, & his affections, shal soone, by the helpe of his grace, learne to speak, to work, to will & desire as he did. We must rest vpon this resolution my Philotheus, & beleue me we can not come vnto God the father by any other gate but this: & euē as the glasse of a mirrour cannot stay or retaine the rayes of our ey-sight, vnlesse the back be seeled with tinne or leade: so the deitie cannot well be cōtemplated by vs in this world, yf it were not ioyned to the sacred humanitie of our Saviour, whose life & death is the most proportionable, delicious, sweet and profitable object, that we can choose for our ordinary meditatio. Our Saviour, not for nothing caled him self the bread of heuen: for as bread is to be eaten with all sorts of meats: so our Saviours life must be meditated, considered, and sought after, in all our prayers & actions. This life & death, hath been disposed and distributed, into diuers points and passages to serue for meditation, by many authours: those whom I counsell thee to vse, are S. Bonauenture, Bellitan, Bruno and Capilia.

3. Employ in it euery day an houre, &
that

To a deuoute Life. Part. 2.

that before dinner, yf it may be, betimes at the beginning of the morning: for then shalt thou find thy spirit lesse troubled and distracted, & more freshe & disposed after the repose of the night. But spend no more thē an houre, vnlesse thy spiritual father expressely cōmad it.

4. Yf thou canst performe this exercise in the church, and find leasure and tranquillitie there, it would be a place most commodious: for no bodie, neither father nor mother, nor wife nor husband, nor any other whosoeuer, can with any reason hinder thee to stay at the least one houre in the church: wheras being subiect by any obligation or dutie to such parties as I haue named in thy owne house, thou wilt not be able peraduenture, to promise thy self an houre so free and quiet.

5. Begin all thy deuotions, be they mentall or vocal, with the presence of God: keep this rule without faile, and without exception: and in short time thou shalt perceauē, what inestimable profit thou shalt reape by it.

6. If thou wilt beleue my counsell, accustom thy self to say thy *Pater, Ave,*

and Creed in Latin : but learne likewise to vnderstand well the words contained in them, and what they signifie in thyne owne language : to the end that saying them in the common language of the church, thou maist iointly tast and relish, the admirable and delicious sence of those holy prayers : which thou must vse to say, fixing profoundly thy thoughts vpon euery word of them, and procuring to folow the sence of them with an enflamed affectiō : not making post hast, or struiuing to say a great many ; but rather studying and endeavouring to say those which thou sayest, from thy hart : for one onely *Pater noster*, sayd with feeling and heedfull attention of mind and desire, is better worth by faire, thē many recited hastily and with litle ponderation of the meaning of them.

7. The beades or rosary of our ladie, is a very profitable kind of prayer, yf it be vsed as it ought : which that thou mayst practize, prouide thy self of some litle treatise or other, of many which be sett foorth for that purpose. It is good also to say the letanies of our Ladic,

die, of the Saints, of our Sauour, and other such vōcall prayers, as are in ap-
proued manualls & primers allowed of
by the church : with this item, that yf
God haue bestowed vpon thee the gift
of mētall prayer, thou reserue alwaies the
principall place and time for it. So that
yf after thy mentall exercise, either for
multitude of thy affaires, or for any
other respect, thou be not able to say
thy accustomed vocall prayers : be not
therfore troubled or disquieted, but rest
content to say before, or after thy me-
ditations, the Pater noster, Aue, and
Creed of the Apostles.

8. Yf in making thy vocall prayers,
thou feele thy hart drawen and invited
to inward mentall prayer, refuse not to
go where this good motion inuiteth
thee, but let thy spirit decline faire and
softly on that side : and care not much
for missing thy vocal prayers, which
thou didst intend ; for the mentall
prayer which thou hast made instead
therof, is much more pleasing to God,
and more profitable for thy soule. I
except from this rule, the ecclesiasti-
call office, for yf thou be bound to say

it by obligation of order, or state of life, that duty must first of all be payed and performed.

9. Yf it should so happen, that all the whole morning should passe away, without performance of this sacred exercise of mentall prayer, either for the multitude of thy affaires, or any other cause (yet procure by all meanes possible that such causes happē but seldom) endeavour to reparaire this losse after dinner, in some houre furthest after meate: for doing it presently after repast, before digestion be well made, thy health would be much impaired, and thou shouldst find thy self overcharged with drowsines. But yf all the day long, thou canst not recouer this losse, recompence it at least by multiplying iaculatorie prayers, and by reading of some book of deuotion, with some penance or other for committing this fault: and therewithall make a strong resolution, to sett thy self in good order all the day folowing.

A breef

*A breef method of meditation. And
first of the presence of God, which is
the first point of Preparation.*

CHAPTER 2.

I. **B**V T perhaps (Philotheus) thou knowest not, how thou shouldst make this mentall prayer, which wee so much cōmend vnto thee: for it is a thing that in this our vnhappy age, verie few are acquainted withall. For this cause I present thee a breef & simple method to that end: vntill such time as by reading of many good bookes that haue been cōposed vpon this subject, and aboue all by often vse & exercise, thou be more amplie instructed. And first I sett thee downe the Preparation, which consisteth in two points: wherof the first is to place thy self in the presence of God; and the second, to inuoke his ayde and assistance. To place thy self in the presence of God, I propound vnto thee the four principall meanes folowing, wherwith thou maist help thy self in this thy beginning.

2. The first consisteth in a liuelie &

feeling apprehension of the omnipresence of God, that is to say, to conceive and acknowledge, that God is in all, and euery where, and that there is neither place nor thing in the world, wherein he is not most assuredly & certainly present: so that as the birds, whersoever they flie, encounter always with the ayre, wherwith they are alway compassed: in like manner, where euer we be, we find God still present. Euery one knoweth this veritie, but euery one is not attentive to apprehend, and ponder it. Blind men that see not a Prince who is present with them, omitt not to respect & honour him, when they are admonished of his presence: but because they see him not with their eyes, they easily forgett that he is present, and forgetting him, more easily omit their due respect and reuerence. Alas we see not God (my Philotheus) who is present allway with vs, though faith do aduertise vs of his presence: yet not seeing him with our eyes; we often forgett our selues, and therefore comport and carie out selues, as though God were very farre from vs. For althoughe we
knowe

knowe well enough that he is present in all things ; yet not pondering, nor waying this presence, it is euen as much as yf we knew it not . Therefore euer before prayer, we must prouoke our soule , to an attentiuē sight (as it were) and consideration of Gods presence: so did holy Dauid , when he cried out : *If I mount into heauen, O my God, thou art there: yf I descend into hell thou art there present.* we must thē vse the words of Iacob, who after he had seene the mystery of the sacred ladder , he sayd : *O how holy and dreadfull is this place ! verely God is in this place , and I knew it not :* that is , he thought not of it : for he was not ignorant , that God was in all , and euery where. Whē thou comest thē to prayer (Philotheus) say inwardly to thy owne hart: *O my hart, my hart, God almightie is heer present in very deed.*

3. The second meane to place thy self in this sacred presence is, to thinck, and consider , that God is not only in the place where thou art : but that he is by a most particular and peculiar manner in thy hart, and in the very bottom of thy spirit , which he quickeneth and

ani-

animateth with his diuine presence; being there as the hart of thy hart, and the spirit of thy spirit. For as thy soule is as it were spread through all thy bodie, and in euery part and parcell thereof, and yet is in a more speciall and remarkable manner present in the hart: so likewise God being verily present in all things; assisteth notwithstanding with a more particular & notable presence in our spirit. For this cause Dauid calleth God *the God of his hart*, and S. Paul sayeth; that, *we liue, we moue, and wee are in God*. In consideration then of this veritie, stirre vp in thy hart, a great reuerence towards thy God, who is so inwardly present in thy soule.

4. The third manner of presence is, to consider and behold our blessed Saviour, who in his sacred humanitie, beholdeth from heauen all persons in the world, but especially all Christians, who are his children, and most particularly such as be in prayer: whose actions and behauiour, he marketh most louingly. And this is not a simple imagination of our phantasie, but an infallible veritie: for allthough we see not him, yet he
from

frō thence aboue cōsidereth & looketh
vpō vs. S. Stephen saw him in such sort,
viewing & marking his comportmēt in
his martyrdom . So that we may truly
say with the espoule: *Behold him there be-
hind the wal, look where he is looking through
the windowes, seeing through the lettise.*

5. The fourth manner of presence,
consisteth in helping our selues with a
simple imagination, by representing to
our thoughts, our Saviour in his sacred
humanitie, as yf he were hard by vs, ac-
cording as we are accustomed to repre-
sent our frinds to our fancie, and to say,
me thincks I see such a one doing this
or that, it seemes vnto me that I behold
him thus or thus attired, and such like.
But yf the venerable sacrament of the
altar were present, then this presence
were reall, & not by meere imigina-
tion, for the forces and appeerance of
bread should be as a tapistrie, behind
which our Lord being really present,
seeth & marketh our actions, although
we see not him in his owne likenes.

6. Vse then, (my Philotheus) these
fower manners of placing thy soule in
the presence of God before prayer: but
they

they must not be all employed at once; one only at one time will suffice, and that briefly and simplie, not staying long, or spending much time in calling this presence to thy mind.

*Of Innocation, the second point
of Preparation.*

CHAPTER 3.

1. **I**NVOCATION, is made in this manner. Thy soule remembring and conceauing her self to be in the presence of God, prostrate before his diuine maiestie with all reuerence, acknowledgeth her self most vnworthy to abide before so soueraigne and glorious an excellency: yet knowing notwithstanding, that his goodness will haue it so, she humbly demaundeth grace of him, to serue him well, and adore him purely in this her meditation.

2. Yf thou wilt, to this end thou mayst vse some short and inflamed words, such as be these of holy Dauid.
Cast me not (ô God) from thy face: take

not from me the fauour of thy holy spirit. Suffer thy face to shine vpon thy seruant; and I will consider thy meruantes. Giue me vnderstanding, and I will ponder thy law: and keep it with all my hart. I am thy seruant, giue me vnderstanding: and such like as these.

3. It would be good also to call vpon thy good Angel, and vpon the sacred persons which were present at the mysterie that thou doest meditate on. As for example; in the meditation of the death of our Lord, thou maist inuocate our blessed Lady, S. Iohn, S. Mary Magdalen, the good thieefe: that the inward feelings, and motions, which they receiued in their soules at that time, may be likewise at this instant communicated vnto thee. So in the meditation of thine owne death, thou mayst inuoke thy good Angel gardian, (who will be present at thy departure) desiring him to inspire thee with conuenient considerations. And the like may be done in other like mysteries.

Of the

of the third point of preparation, consisting in proposing the mystery which we meane to meditate.

CHAPTER 4.

I. **A**FTER these two ordinarie pointes of preparation, there is a third, which is not common vnto all sorts of meditatiōs. which some call, the forming or figuring of the place, or an interiour lecture, or reading of t' e passage to be meditated on. And this is not in gels, but to represent vnto thy imagination, the summe and substance of the mysterie which thou wilt meditate, and to paint it out in thy thoughts so liuelie, as though it passed reallie & verylie in thy presence. For example sake: yf thou wouldest meditate our Lord vpon the crosse, imagin thy self to be present vpon the mount of Caluary; and that there thou beholdest and hearest, all that is done or sayd in the passion of our Lord; or yf thou wilt (for it cometh all to one end) imagin

gin to the self, that in thy very same place where thou art, they crucifie our Saviour, in such māner, as the holy Evangelists doe describe.

2. The like may be done, when thou wilt meditate of death, as I haue noted in the meditation therof: and likewise in the meditation of hell: and in all such mysteries, in which visible and sensible things are handled; for as touching other sorts of mysteries, of the greatnes of God; of the excellencie of virtue; of the end for which we were created, and such like, which be inuisible things, and not subiect to the apprehension of our senses; in these questionlesse, we cānot vse this kind of imaginatiō. True it is, that we may vse some similitude or comparison, to help our consideration withall in such inuisible mysteries, but those similitudes are hard to be mett with; and my meaning is to deale with thee but plainly, so that thy spirit be not weered, and ouerlaboured in searching out curious inuentions.

3. By the meanes of this imagination, we lock vp our spirit as it were, within the closet of the mysterie which
we

we meane to meditate: to the end it range not idly hether, and thether; euen as we shutt vp a bird in a cage, that she flie not away; or as we tye a hauke by her leash, that so she be forced to tarie quietly vpon the hand.

4. Some cunninger maisters will perchaunce counsell thee, that it is better to vse only a simple thought or act of faith, in beleeuing the mysterie, and a brief apprehension altogether mentall and spirituall, therof; Others that we frame within our selues the place, and maner, or the historie proposed to meditate, and not considering it as yf it passed in some other place without thee, or farr distant from thee: But these wayes are to subtil and hard for young beginners; and therefore vntill such time as Gods grace do lifte thee higher, I counsell thee (ô Philotheus) to keep thee in this low valley, which I haue shewed vnto thee.

Of the

*Of the considerations and discources of
our vnderstanding; which are the
second part of meditation.*

CHAPTER 5.

I. **A**FTER the acts of imaginatiō,
which we haue described in the
former chapters, follow the acte
of our vnderstanding, which we call
properly meditation: and is no other
thing, but one, or many considerations
made by our reason, to stirre vp our
affections to God, and Godly things.
For in this is meditation different from
studie, and discourcing, which are not
vndertaken to obtaine virtue, or the
loue of God, but for other respects,
and intentions, as to become learned,
to write, dispute, or talke intelligible;
of such like matters.

2. Hauing then shutt vp thy mind
and thought (as I said before) within
the bounds, and limits of the subiect,
which thou wilt meditate on, either by
imaginarie representation, yf the mat-
ter

ter may be subiect to the senses ; or by a simple proposing and conceit of it, yf it be a matter aboue sense , and wholly spirituall : begin to make considerations, and discourses therof , according to the exāples which thou maist see redy made in the meditatiōs aboue written.

3. And yf so be thy soule find tast, fruite , and light enough in any one of the consideratiōs or points which thou hast discourced vpon: stay there without going any further to any other point ; doing in this as the thriftie bees do , which neuer leaue the flower they oncelight on, so long as they find any honny to be sucked out of it. But, if thou find not tast enough according to thy desire in any point , after thou hast tried a litle by discourcing on it, & like a good merchant , hauing as it were cheapned a while in that point , for to gaine some swetnes of deuotion , then passe on faire and softly to some other point or consideration, and all without forcing thy thoughts to much, making to speedie hast , to runne ouer all the points of thy meditation. For one point well pondered, is enough for once , and
the

the other points may serue thee for another time.

Of the affects and resolutions of our will, the third part of meditation.

CHAPTER 6.

I. **M**EDITATION poureth out abundance of good motions in our will, or the affectiue part of our soule: such as are, the loue of God & of our neighbour; the desire of Paradise, and eternall glory; zeale of the saluatiō of soules; imitatiō of the life of our Lord; cōpassiō, ioye, feare of iudgement, of hell, of being in the disgrace of God; hatred of sinne; confidence in the goodnes, and mercy of God; shame and confusiō for our naughty life passed; In these and such like affectiōs, our spirit must burst out, and extend and stretch it self, as much as is possible And yf thou desire to learne an easie method how to do so, reade the preface of the meditations of Andrew Capillia, where he sheweth plainly the maner and trace of dilating and amplifying, and extending these affects of our soule: and
more

more largely doth Arias declare the same in his treatise of prayer.

2. Now thou must not content thy self with these generall affections, be they neuer so feruourous and holie, nor stand onlie vpon them, but descend to speciall and particular resolutions, for thy correction and amendment. For example; the first word that our Lord spake vpon the crosse, will doubtlesse stirre vp in thy soule a good affect of imitation, and a desire to pardon thy enemies, and to loue them for thy Saueours sake and example: but this generall affect and desire is to small purpose, yf thou adde not to it a particular resolution, in this manner; Well since my blessed redeemer so louingly did pardon these obstinate enemies of his, hanging vpon the bitter crosse, I will not heerafter be troubled or vexed whē I heare my neighbour, or my seruant, or fellow N. vse such or such tanting words against me: I will not be aggriued at this or that despite, or contemptuous trick, that he, or she doth vse against me: but rather I will endeouour to say & doe such and such a thing, to gaine his
good

good will, and to mollifie his anger or indignation cōceaued against me. And the like descent to particular purposes of amendment, must be made in all other generall affections. By this meanes (Philotheus) thou shalt correct and amend thy defects in very short time: wheras otherwise, by only generall affects and desires, amendment will be made but hardly and slowly.

*Of the conclusion of the exercise,
and spirituall posy to be ga-
thered out of it.*

CHAPTER 7.

I. **L**AST of all, we must conclude our meditation by three acts, which must be done with the greatest humilitie that we can. The first act is, Thanks-giuing vnto God for the holy affections, and resolutions, or purposes, which he hath inspired into vs: and for his goodnes, and mercy, which we haue discovered in the discourse of our meditation.

G

2. The

2. The second acte, is an oblation, wherein we present and offer vnto God, the self same goodnes, & mercie of his, which we haue tasted in meditating; the death also, and passion, virtues, and merits of his only Sonne our redeemer; and consequently with them, all the affections and resolutions which by his holy grace, we made in our exercise.

3. The third acte, is a petitiō or supplication; in which we demaund of God, and earnestly coniure him (as it were) to communicate and impart vnto vs, the graces, virtues, and merits of his deer Sonne; and to blesse the affections and resolutions which we haue made in his honour, and name, to the end we may faithfully put them in execution. After these three acts, we must pray for the whole church of God, for our countrie, pastours, parents, and frinds: employing and imploring to that end, the intercession of our blessed Ladie, of the glorious Angels, & holy Saints of heauen. Lastly I haue aduised that thou shouldst say a Pater, an Aue, and a Creed; which is the generall and necessarie prayer of all the faithfull.

4. To

4. To all these acts I haue added, that thou shouldst gather a litle nosegay of deuotion; my meaning in this may be vnderstood by this example. Such as haue delighted them selues walking in a pleasant garden, go not ordinarily from thence, without taking in their hands, four or fīue flowers to smell on, and keepe in their hands all the daye after. Euen so, when our mind hath spirituallie recreated it self, by affectiue discourcing and meditation of some sacred mysterie, we should cull out, one or two points which we haue found most pleasing to our tast, and most agreeable to our vnderstanding, vpon which we might busie our mind, and as it were mentally smell thereon all the rest of the day. And this must be done immediatlie in the self same place, where we made our meditation, walking alone a turne or two, and binding those points in our memorie, as we would do flowers in a litle nosegay.

*Some profitable instructions and advices
for meditation.*

CHAPTER 8.

I. **A**BOVE all things Philotheus, when thou ariseſt fro thy meditation, remēber carefully the resolutions & purpoſes which thou haſt deliberated, and made: endenouring to put them in practice that very day. This is the chiefest fruit of meditation, without which oft times, it is not onely vnprofitable, but hurtfull; for virtues meditated, and not practiced, do pufſe vp the mind, and make vs ouerboldlie preſume that we be ſuch in deed, as we reſolved, and purpoſed to be: which doubtleſſe is true, when our reſolutions be liuelie & ſolid: but they are not ſuch, but rather they are vaine and dāgerous, yf they be not brought to practice and exerciſe. We muſt therefore uſe all meanes, and ſearche out all occasions of executing our good purpoſes: ſo that, yf in my meditation I reſolved by Gods grace, to winne the minds of ſuch as
haue

haue offended me, by faire meanes, and sweet behaueour: I must cast this verie day how to meet with them, to salute them courteouslie; or yf I cannot meet with them, to speak well of them, and to pray vnto God for them.

2. At the end of thy exercise, take heede thou giue not thy hart scope to raunge and wander: least thou spill the delicious balme of good thoughts, and holie desires which thou hast receaued by prayer. My meaning is, that for some time after, thou keep thy self silent and quiet, & not preientlie with hastinesse, but fair & softlie, remoue thy hart from thy prayers, to thy affaires: and in the verie entraunce into other busines, endeavour to keep as long as is possible, the feeling and tast of those good affects, which thou hast receaued in meditation. Anyman that had receaued some pretious liquor in a faire porcellan, or china platter, to carie home to his house, would go with it, faire and softly, neuer almost looking aside, but always either before him, for feare that by stumbling he should marre all; or else vppon his vessel, to see

that he spill not the liquor which he so much esteemeth : Euen so must thou doe when thou hast ended thy meditation ; not distract thy self all at once, but looking simplie before thee ; as for example. If thou chance to meet with any whome thou art bound to heare or entertain , so that there is no remedie but thou must needs accommodate thy self to his conuersation, yet look oftentimes also vpon thy hart , that the pretious liquor of holie prayer , be not poured out, but the lest that may be.

3. Accustom thy self to passe with facilitie and easines, from prayer to all kind of businesse, which thy vocation and profession justly and lawfully requireth of thee, be they neuer so different from the affections which thou receauest in prayer : So let the aduocate learne to passe from prayer to pleading, the merchant to his traffick, the married woman to her houswifrie, and care of her familie, with that sweetnes and tranquillitie, that their minds be neuer a whit troubled or vexed therewith : for since the one and the other, that is, prayer and our necessarie occupation-

cupations, are according to the will of God, we must learne to go from the one to the other, with an humble and deuout spirit, and folow the will, and ordonance of God, both in the one and the other.

4. Many times immediatly after preparation, thy affection wilbe altogether fired, and inflamed, with deuotion to God: and then Philotheus, thou must lett go the bridle to thy affectiōs: that they may runne freely after the inuiting of Gods spirit, without keeping that method which I haue set downe. For although ordinarilie, considerations ought to goe before affections and resolutions: yet neuertheless, when the holy Ghost poureth foorth deuout affections, and holy motions in to thy soule without discourse and consideration, thou must not then spend time in discourcing the points of thy exercise; for those discourses serue for no other end, but to sture vp good affections, which in this case the holy Ghost graciously stirreth vp, and therefore need no discourse at all. In a woorde, when so euer good

affects, and deuout motions offer them selues vnto thee, receaue them presently, and make them roome in thy hart, whether they come before, or after all the considerations proposed in thy exercise. Though I haue placed in the aboue-written examples of meditation, the affections in order after all the considerations and points of discourse: I did it only to distinguish more plainlie and intelligible the parts and acts to be vsed in prayer: so that notwithstanding that order there sett downe, take this for a generall rule, neuer to restrain, or withhold thy affections once inflamed with any deuout motion, but let them haue their free course: And this is to be vnderstood, not only of the affections following the considerations, but also of the three acts of thanks giuing, oblation, and petition, which may likewise be vsed amid the considerations when they offer them selues feruently: although afterward, for the conclusion of the meditation, thou must repeat them againe.

5. As for resolutions and particular
pur-

purposes drawne from those generall affections, make them alway after the affections them selues, and about the end of thy exercise, before the conclusion of it: for yf we should present vnto our thoughts particular and familiar objects, in the heat of our meditation and affection, they would put vs in danger of cooling our deuotion, and to enter into distractions.

6. Amid these affections and resolutions, it is good to vse colloquies, or familiar talke, as it were somtime with God our Lord, somtime with our blessed Ladie, with the Angels, and persons represented in the mysterie which we meditate, with the Saints of heauen, with our selues, with our owne hart, with sinners, yea and with insensible creatures: as we see that holy Dauid doth in his psalmes, and other deuout Saints in their prayers and meditations.

*Of the drynesse of affection, which
often happeneth in meditating.*

CHAPTER 9.

1. **I**F it chaunce thee to find no tast
or comfort in thy meditation: I
charge thee Philotheus notwithstanding,
to be in no sort troubled or
vexed therfore, but in such occasions
sometimes open the dore to vocall pray-
ers, and with deuout words in the best
manner thou canst, complaine of thy
self vnto our Lord, confesse thy vnwor-
thynes, desire him to be thy helper;
sometime kisse reuerently some image of
his, and say vnto him these words of
Iacob: *I will not leaue thee Lord, untill thou
gine me thy blessing.* Or those of the Ca-
naanæan woman: *yes in deed Lord, I am a
dogge, but yett dogges eate the crummes that
fall from their masters table.* Other times
take some spirituall book in thy hand,
read it with heed and attention, vntill
such time as thy spirit be awakned, and
reestablished in it self againe; stirre vp
thy

thy hart other times with corporall gestures of outward deuotion, prostrating thy self vpon the ground, laying thy armes a crosse before thy brest, embracing a crucifix; which exteriour acts are onely to be vsed when thou art retired alone into some secret closet.

2. But yf after all this, thou obtaine no comfort, be the drinesse and barennesse neuer so great, afflict not thy self with it, but perseuer constantly in as deuout a manner as thou canst, before almighty God. How many courtiers be there, that goe a hundred times in the yeare into the Princes chamber, without hope of once speaking vnto him: only to be seene of him, & that he may take notice of the, that they endeavour to shew their dutie to him? So must we (my deare Philotheus) come to the exercise of prayer, which is as it were Gods chamber of presence, purely and meerly to do our duty, and testifie our fidelitie. Yf it will please his diuine maiestie to talk with vs, to entertaine him self with vs by his holy inspirations and interiour consolations, it wilbe doubtlesse an inestimable honor to vs,

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and a pleasure aboue all pleasures : but yf it please him not to do vs this fauour, leauing vs without once speaking vnto vs, no otherwise then yf he saw vs not, or yf we were not in his presence : we must not for all that go our way grumbling, or melancholie, but continew still patiently and with deuout behaueour, in the presence of his soueraigne goodnes ; And then without faile our perseuerance will be acceptable vnto him, he will take notice of our constancy and diligence, so that another time when we shall come before him, he will fauour vs, and passe his time (as we may say) with vs in heavenly consolations, and make vs see and tast the beautie and deliciousefneffe of holy prayer. And allthough he should not shew vs this fauour, let vs content our selues Philotheus, it is an ouer-great honour for such silly earth-wormes as we are, to be in his sight and presence.

A mor-

A morning exercise.

CHAPTER IO.

BESIDES this maine exercise of mentall prayer and vocall, which thou oughtst to performe once euery day, there be fīue other sorts of shorter prayers, which be as it were helpps, and braunches of the other principall exercise: amongst which the first is, that which we vse to make euery morning, as a generall preparation to all the works and actions of the day: which thou must make in this wise.

1. Giue thancks and adore God profoundly from thy hart, for the fauour that he hath done thee, in preserving thee the night passed, from all kind of daungers: and yf in that time thou haue committed any sinne, craue pardon of him humblie for it.

2. Consider that this present day ensuing, is lent vnto thee, that in it thou mayest by liuing wel, gaine the day that is to come, of eternitie in heauen: and make a stedfast purpose to employ euery part of this day to this intention.

3. Fo^r

3. Forecast with thy self what affaires, what occupations, and what occasions thou shalt encounter withall this day, to serue God; and what tentations may befall thee to offend him, either by anger, or by vanity and lightnes, or by any other kinde of disorder: and prepare thy self with a holy resolution, to employ diligently those meanes and occasions, which shall occurre to serue God, and profit in deuotion; as also on the other side, dispose and arme thy self carefully, to eschew, resist, & vanquish that which may present it self against thy saluation, & against Gods honour, and glorie. Now it is not enough to make this resolution, but thou must withall prepare the particular meanes, to put this purpose in execution; for example: yf I foresee that I am to treat of some busines with one that is subiect to passion, and prompt to choler, I will not onely resolue my self to offend him in no wise, or fall at variance with him, but I will likewise prepare courteous words to preuent him sweetly with all; or the assistance and companie of some person, that may stay and temper his
condi-

condition. If I foresee that I meane to visit some sick bodie, I will dispose of the hower, the assistance, & the cōfort, which I am to do him: and so foorth of all other occasions.

4. This done, humble thy self reuerently before God, acknowledging that of thy self thou canst do no one thing of those which thou hast deliberated, be it to auoid euil, or to do good. And therefore, as yf thou heldest thy hart in thy hands, offer it withall thy good designements vnto the diuine maiestie, intreating him to take it into his protection, and to strengthen it, & to blesse thee with good successe in his seruice, vsing these or the like interior words. O my Lord and God, behold heere I offer into thy hands, this my poore miserable hart, that through thy goodnes, hath conceaued many pious affections. But alas, it is of it self to caye and feeble, to exequute the good, which it desireth, vnlesse thou impart vnto it thy heavenly blessing: which for this end I humbly craue of thee, ô Father of goodnes, by the merit of the passion of thy Sonne; vnto whose ho-
nour

nour I consecrate this day folowing, & all the residue of my life. Then call vpon our blessed Ladie, vpō thy good Angel, and the Saints thy protectours, to the end they may all assist thee this day with their intercession.

5. All these spirituall acts and affections, must be done brieflie, and feelinglie, before thou steppe out of thy chamber, yf it be possible: that by this holie preuention, all that thou art to doe the whole day folowing, may be bedewed, and watered with the blessing of God: and I pray thee my Philotheus, neuer omitt this exercise.

An exercise for Euening. And of the examination of our conscience before bed time. CHAP. II.

I. **A**S before thy corporall dinner in the morning, thou must make a spirituall dinner for thy soule by meditation: so likewise before thou giue thy bodie his supper, provide a litle supper, or at least wise a spirituall collation for thy soule. Gaine then so much time from other affaires, a litle before

before supper time, as may suffice to prostrate thy self before god, and to recollect thy spirit, before thy Lord Iesus Christ crucified (whome thou mayst represent vnto thy selfe, by a simple consideration & an inward view of thy mind) kindle againe the fire of thy morning meditation, by a dozen of liuelie aspirations, humiliations, & louing glaunces vpon this beautifull Lord and Saueour of thy soule: Or els by repeating the points of thy meditation, in which thou feltest most saueur; or by stirring vp thy deuotion by some new spirituall object, according to that which thou best likest.

2. Touching the examinatio of our conscience, which must allway be done immediatlie before thou goe to bed: euery one knoweth how it is to be performed.

1. We giue thancks to god, for hauing preserved vs the day past.

2. We examin carefullie how we haue behaued our selfs in euerie houre of the day: and to do this more easilie, we must consider where, with whome, in what, & how long we haue beene employed.

3. Yf we find by our examinatio, that
we

we haue done any good, we must giue God thancks therefore, by whose grace we did it: and contrariwise, yf we find our selues guilty of any euil, in thoughts words, or deeds; we must aske pardon of his infinit mercie, with a true resolution and purpose, to confesse it at the first occasion, and to amend it carefully.

4. After this, we commend vnto his diuine prouidence, our soule and bodie, the holy church, our parents, friends, and countrie: we pray vnto our Ladie, our Angel gardian, the Saints our protectours, that they would watch ouer vs, and for vs: and so with the blessing of God we go to take that corporall rest, which he hath ordained requisite for vs.

This exercise must neuer be forgotten, no more then the other morning exercise before mentionned: for by that of the morning, thou openest the windowes of thy soule to the sunne of iustice: and by this of the euening, thou shuttest them warilie, against infernall darknes.

The

Of the spirituall ret yring of the soule.

CHAPTER 12.

IT is in this place (my deer Philotheus) that I most affectuouſly deſire thee to ſolow my counsell: for in this article conſiſteth one of the moſt aſſured meanes of thy perpetuall profit.

1. As often as thou canſt in the day time, recall thy ſoule home to her with-drawing chamber, there to appear in the preſence of God, by one of thoſe fower meanes which we ſet downe in the 2. chapter of this 2. part; and cōſider what God doeth, and what thou doeſt: and thou ſhalt find his eies turnd to thee wardes, and perpetuallie faſtned vpon thee, by an incomparable loue. O my God (mayeſt thou ſay) wherfore do not I look alwayes vpon thee, as thou alwayes lookeeſt vpon me? wherfore thinckeſt thou ſo much vpon me, ô my Lord? and wherfore thinck I ſo litle vpo thee? where be wee, whether wander wee ô my ſoule? Our proper place is God himſelf, and whether do we ſtraggle, and runne abroad?

2. As

2. As birds haue their nests vpon trees, to retire the selues vnto, whē they stand in need; & deers haue bushes & thickets to hide & shroude the selues, & to take the coolenes and shadowe in the summers heat: euē so, my Philotheus, should our harts choose out euery day some place, either vpon the mount of Caluary, or in the wounds of our redeemer, there to make our spirituall retreat at euery occasion; there to recreate & refreshe our selues amidst the turmoile of exteriour affaires; there to be as in a fortresse, to defend our selues against the pursuit of ghostly tentatiōs. Blessed is that soule that can truly & vnfainedly say to God: *Thou art my house of refuge, my secure ramper, my couert against raine and tempests, & my shadow & shelter against heat.*

3. Remember then Philotheus, to make euery day sondrie retreats and retirings into the solitary closet of thy hart whiles thou art outwardly busied in temporall affaires & conuersations: for this mental or spiritual solitarinesse, cannot be hindered by the cōpanie of such as are about thee, for they are not about thy hart, but about thy bodie: thy hart
for

for all their presence, remaineth alone by it self in the presence of God. This is the retreat that king Dauid made oftentimes admitt so many occupatiōs as the cares of a kingdom bringeth with it so he signifieth in a thousand places of his psalmes: *O lord, for me, I am alwayes with thee. I behold God alwayes before me. I haue lifted vp mine eyes vnto thee, o my God that dwellest in heaue: Myne eyes be alwayes toward God.* And againe it is certain, this inward retreat is not so hard to make many times a daye, since our conuersations ordinarily are not so importāt, but one may somtimes break thē of, & withdraw his hart to retire it into this spiritual solitude. Whē the father & mother of S. Catherin of Siena, had takē frō her all cōmoditie of place, & opportunitie of leasure, to pray & meditate: our Lord inspired her how to make a litle interior oratorie within her hart, within the which retyring her self mentally, she might amidst these exteriour affaires, attēd to this holy solitude of hart: & whē the world assaulted her, then receaued shee no hurt nor incōueniēce, because she had shut vph her thoughts & affectiōs in her

in her interiour closet, where she comforted and solaced her self with her heavenly spouse. From experience of this exercise, she afterwards counselled her ghostly children, to build them a closet and chappel in their hart, and to dwell there alone in presence of their Lord.

5. Accustome thy self then to withdraw thy self often into thy self, where sequestred frō all men, thou maist, hart to hart, deal in thy soule with allmighty God, and say with Dauid: *I haue bene made like the Pelican in the wildernesse: like the night-rauen or screech-owle within the house: I haue watched, & been like the solitary sparrow in the roose of the house.* Which words (beside their literall sence, which telleth vs that this great king took some houres from other affaires, to spend in the solitaire contemplation of spirituall things,) do moreouer shew vs in their mysticall sence, three excellent retreats, and as it were three deuout eremitages, wherein we may exercise our solitarines; imitating our Lord and Sauiour, who vpon the mount of Caluary was like a Pelican in the desert, that quickeneth her dead chickens with her

her owne bloud: In his natiuitie in the forsaken stable, he was like the screech-owle in a ruinous howse, weeping and bewailing our sinnes and offences; And at the day of his ascension, he was like to the sparrow, retiring him self, and flying vp to heauen, which is as it were the roof of the world. And in all these three places may we make our spiritual retreat, euen amidst the labours and turmoiles of our exterior occupations.

6. Holy Elzear Count of Arian, in Prouence, hauing beene long absent from his deuout and chaste Delphina: she sent expresselie a messenger vnto him, to know of his health: and the blessed Count made her this aunswer. I am verie well, my deere wife, but yf thou desirest to see me, seek me in the wide wound of my blessed Saueours side, for there dwell I, and there thou shalt find me: otherwise thou wilt search for me but in vaine. This was a right Christian knight in deede.

Of aspi-

*Of aspirations, iaculatory prayers, and
good thoughts. CHAP. 13.*

1. **VV**E retire our selues into God, because we aspire vnto him : and we aspire vnto him, to retire vs into him ; so that the aspiring of the soule vnto God, and the spirituall retreat, do mutuallie entertaine one another, and both of them proceed and issue from holy thoughts.
2. Aspire then verie often from the bottom of thy hart vnto God (ô my Philotheus) through brief and short, yet burning & inflamed desires, darted from thy soule : admire his beautie ; call vpon him for his assistance ; cast thy self in spirit at the foote of the crosse ; adore his goodnes ; question with him often about thy saluatiô ; giue thy soule vnto him a thousand times a day ; fasten the inward view of thy soule vpon his inestimable sweetnes ; stretch forth thy hand vnto him, as a litle child doth to his Father, that he may cōduct thee : place him in thy bosome like a sweet-smel-

smelling posie ; plant him in thy soule like an encouraging standart : finally make a thousand sorts and diuersities of motions in thy hart, to enkindle the loue of God within thee, and to engender in thy soule a passionate and tender affection of this diuine spouse. Thus are iaculatory prayers made , which that great S. Austen so carefully counselled the deuout ladie Proba to vse. O Philotheus, our spirit once giuing it self entirly to the companie, hant, and familiaritie of his God , must needs be all perfumed, with the odoriferous ayre of his perfections.

3. This exercise is nothing hard or vneasie : it may be enterlaced with all our occupations, without any hindrance of them at all : for whether we retire our selues spirituallie, or whether we vse onlie these feruorous desires & darts of deuout loue ; we do no other thing, but make certain short digressions, as it were stepping a litle from our busines in hand, to talke a word or two with our God : which cannot hinder, but rather help forward, the prosequuting and performance

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of the affaires which we were about. The weerie Pilgrim that taketh a litle wine to comfort his hart, and refreshe his mouth, allthough he make some litle stay in drinking, breaketh not off his iourney for all that stay, but gaineth more force to end it more speedilie, he only resting, to trauaile afterwards so much the better.

4. Many authours haue gathered together abundantly, store of vocal aspirations, which out of all doubt are very profitable: but in my iudgement, it is better not to bind thy self to any sort of words, but only pronounce either in hart, or by mouth, those words that feruent and holy loue shall by the way suggest vnto thee, for true loue will furnish thee, with as many as thou canst desire. True it is that there are certain words, which haue a particular force and efficacie to content and satisfie the hart in this behalf: such are the daintie sighes, and passionate complaints, and louing exclamations that are sowed so thick in the psalmes of Dauid; the often inuocation of the sweet & delightful name of I E S V S; the louely passa-
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ges which be expressed in the Canticke of Canticles ; and spirituall songs also do serue for this ende , when they be song with attention.

5. To conclude , as they that be enamoured with humane and natural loue, haue almost alway their thoughts fixed vpon the parson beloued, their hart full of affection towards hir , their mouth flowing with hir praises ; when their beloued is absent they leese no occasion to testifie their passions by kind letters, and not a tree do they meet with all, but in the barck of it, they engraue the name of their darling : euen so such as loue God feruently , can neuer cease thincking vpon him , they draw their breath only for him , they sigh and sorrow for their absence from him , all their talk is of him ; and yf it were possible , they would graue the sacred name of our Lord I E S V S , vpon the breasts of all the men in the world.

6. And certainly all creatures do inuite them to this , and not one but in its kind, declareth vnto them the praises of their beloued: and as S. Augustin sayth (taking it from S. Anthony) all

things in this world speak vnto vs with a kind of lāguage, which though dumbe, in that it is not expresse in words, yet intelligible enough in regard of their loue: for all things prouoke vs and giue vs occasiō of good & godlie thoughts, from whence afterward do arise many motions and aspirations of our soule to God. Behold a noble exāple of this veritie. S. Gregorie Bishop of Naziāzen, (as he him self related to this people,) walking vpon the sea-shore, & cōsidering how the waues floting vpon the sands, left behind them manie litle cockle-shells, perewinkles, stalkes of hearbes, litle oysters, and such like stuffe which the sea cast vp, & spit as it were vpon the shore: & thē returning with other waues, swept them away & swallowed thē vp againe, while in the mean time the rocks round about him continued firme and immoueable, though the billowes neuer so rudelie beat & battered vpon thē: out of this sight & cōsideratiō (I say) S. Gregory deduced this goodly cogitation: that feeble & weak minded men, like cockle shelles, & stalkes of rushes, suffer themselves to be tossed vp & downe, & caried
som.

somtime by affliction, somtime by consolation, liuing allways at the mercy of the vnconstant waues of chaunce and fortune, but that great & well grounded courages, perseuered stable, & vnmoued against all kinde of stormes & tempests: And then presently out of this thought, he drew & deriued those aspirations & affections of holy Dauid: *Saue me o Lord, for the waters haue pearced euen to my very soule. O Lord deliuer me from the deapth of these waters. I am plunged in the deapth of the sea, and the tempest hath ouerwhelmed mee.*

For at that time this glorious Saint was in great trouble, by the wicked vsurpation which Maximus intended ouer his bishoprick. S. Fulgētius Bishop of Ruspā, being present at a generall assemblie of the nobilitie of Rome, to whome Theodoricus king of the Gothes made an oratiō, & marking the splēdour of so many worthy lords, gathered together, & rancked each one according to their state & qualitie. O God (sayd he) how beautifull & gorgeous is the heauēly Hierusalem aboue, since that earthly Rome heare below, is so glorious in her pōpe & maiestie? if in this transitorie world

the louers of vanitie be permitted to shine in such prosperitie: what glorie, what felicitie is reserved and layde vp in the world to come for the true louers of virtue and veritie? S. Anselme Archbishop of Canterburie, whose birth hath highly honoured these mountaines of ours, was admirable in the practise of these good thoughts. A Leuener, started, and sore pressed by hounds, as this holy prelat went on a iourney, ran vnder his horse, as to the best place of refuge that the imminent danger of death suggested; and the hounds barking & baying round about, durst not presume to violate the sanctuarie, to which their prey had taken recourse: a sight truly very extraordinarie; wherat when all the traine laughed, great S. Anselme, answered weeping & sighing: Ah (sayd he) you laugh at the matter, but the poor beast laugheth not; the enemies of the soule (combatted & ill-handled on all sides by multitudes of tentations & sinnes) do expect & besiege her at the narrow passage of death: & she wholly affrighted, seeketh succour and refuge on euery side, which yf she find

find not, then do her ghostly enemies laugh and mock at her: which when the good bishop had sayd, he went on forward in his iourney. S. Francis on a time seeing a sheep all alone amidst a heard of goates: behold (sayd he to his companions) how meek is this litle poor sheep among those wanton kids: our blessed Lord went in such meek manner among the proud Phariseys. And at another time, seeing a litle lamb deuoured by a hogge: ah litle seely Lābkin (sayd he weeping for compassion) how liuely dost thou expresse the death of my Saueour? That great and excellent personage of our dayes, Francis Borgia, while he was yet duke of Gandia, going a hunting, made to him self a thousand of these deuout conceipts. I was wont to admire (sayd he, recounting it afterward) how the faulcons come to hand, suffering their eyes to be hood-winckd, and their talents to be bound to the pearch:& that men are so stubborne & rebellious to the voice & cal of almighty God. S. Basil the great sayth, that the rose among the thornes & briers, seemeth to make this exhorta-

tion to men. Whatsoever is most pleasant in this world, o mortal men, is entermingled with sorrow: nothing is pure and unmixed: griefs be always companions of myrth, and widowhead of marriage, and care of education is ioined with fertility & a boundance of children, shame followes glory, expences waste upon honours, disgust is the sauce of delicate dishes, and sickness pae-felow of health. A fair flower is the rose (sayth this holy man) but yet it filleth me with sadness, putting me in mind of my sinne, for which the earth hath been condemned to bring fourth thornes and bryers. A deuout soule beholding the skie and the starres in a faire moon-shine night, represented in a cleer fountaine, O my God (sayd shee) these self same starres shall one day be vnder my feet, when thou shalt vouchsafe to lodge me in thy holy tabernacle, and as the starres of heauen are represented in this fountaine vpo earth: Euen so all men of this earth are liuenly represented in heauen in the liuing well of the diuine charitie. A nother soule seeing a riuer swiftly flowing, cried out in this manner: my soule shall neuer take rest, vntill she be swallowed vp in the boundlesse sea of the deitie,

deitie, from whence she had her beginning. S. Frācisca considering & viewing attentiuely a pleasant brooke, vpon the banck wherof she kneeled to pour foorth her prayers, was rapt into an extasie, repeating oft times to her self these words: thus sweetly, & plesantly floweth the grace of my God vnto our harts, as this riuerett danceth downe his channell. Another looking vpon the fruittrees of an orchard, which were all bedecked with their timely blossoms, sighed & sayd, ay me wretch that I am, wherfore am I alone without blossom or budd in the orchard of holy church? Another seeing litle chickens gathered together vnder their mothers wings, that sat louingly cousing ouer them: O Lord (sayd he) preserue vs vnder the wings of thy diuine prouidence. Another looking vpon the heliotropium, that openeth and shutteth his leaues with the rising and setting of the sunne: when shall the time be (sayd he) O my God, that my soule in this manner shall wholly folow the inuitement of thy goodness, and attraction of thy holy spirit?

A nother seeing the flowers which we call pansies, faire to the eye, but without any sweet odour. Ah (sayd he) such are my thoughts, such are my deeds, faire in conceipt and shew, but in effect fruitlesse, and vnprofitable.

See my Philotheus, how easilie and redilie a man may draw good thoughts and holy inspirations, from all things great and small that are presented to our senses and vnderstanding in the varietie of this mortal life. Most vnhappy be they which do turne aside the creatures from their creatour, to chaunge & apply them to sinne: And happie are they that turne all the creatures to the glorie of their creatour, and do employ their fading vanitie, to the honour of the euerlasting veritie. My custom (sayth S. Gregory Nazianzen) hath been allways, to accommodate and applie all things to my spirituall profit. Read the Epitaphe or funeral sermon, which S. Hierom hath made in honour of holy Paula, for it is worthy the reading to see how it is all as it were powdered with sacred affects, aspirations, and deuout conceipts, which that blessed

sed matron was wont to draw from all occasions and occurrences whatsoeuer.

Well then, in this exercise of spirituall retyring, iaculatorie prayers, feruently darted from an enflamed desire, consisteth the great work of deuotion; this exercise may supplie the want of al other prayers: but the want of it, can not almost be repayred by any other exercise: without it, we cannot well lead a contemplatiue life, and but badly performe the actiue life; without it, repose is but idlenes, and labour is but drudgerie: therfore I charge and coniure thee of all loue, to embrace this exercise from thy hart, & neuer to omitt it, or leaue it of.

How we ought to heare the holy Masse. CHAP. 14.

I. **H**ETHERTO I haue not spoken any thing of the bright Sunne of all spiritual exercises, I meane the most holy, dreadful, & so-ueraigne sacrifice and sacrament of the masse, the verie center of Christian religion,

gion, the hart of deuotion, and soule of pietie, an vnspeakeable mysterie, which comprehendeth in it the bottomlesse depth of Gods charitie, and by which God vniting him self reallie vnto vs, doth most liberallie communicate his graces and fauours to our soules.

2. The prayer made in vnion of this diuine sacrifice, hath an vnspeakable force and efficacie: so that the soule (my Philotheus) by the ayde heerof, aboundeth with heavenly fauours, as leaning and reposing vpon her welbeloued, who filleth her hart brim full of odours and spirituall sweetnes; that shee may be rightlie resembled to a pillar of smoak proceeding from aromaticall wood, from myrrhe, and incense, and all the pouders of sweetest perfumes; as it is sayd in the canticles.

3. Vse then all diligēce to assist euerie day at the holie masse, that thou maist iointlie with the priest offer vp thy Redeemer vnto God his Father, for thy self, and for all the church; The Angels of heauen (as S Iohn Chrysostom sayth) be always present in great nōber, to honour this sacred mysterie: & we being

pre-

present with them, & assisting with the same intētion, cannot but receaue many excellēt influēces by such a societie, the two quiers of the triumphant and militant church ioine thē selues to our Lord in this diuine actiō, with him, in him, & by him to rauishe the hart of God the father, & to make vs owners of his mercie. O what felicitie enioyeth that soule that with so glorious a companie contributeth her deuout affections, for so precious and desired a good.

4. Yf vpon some vrgēt necessitie thou be forced to be ablet frō the celebrating of this soueraigne sacrifice; at the least, though thou canst not be really present, yet send thy hart and desire thether, to assist there with a spirituall presence. At some time then of the morning, when thou forseekest any impedimēt of hearing masse, goe in spirit, (if otherwise thou canst not) into the church, & there vnite thy intentiō with the intētiō of all faithfull Christians: & vse the same interiour actions in the place where thou hast thus retired thy self, which thou wouldst vse yf thou wert really present in some church at the office of the holy masse.

1. Now

1. Now to heare either reallie or mentallie the holie masse as we ought: first frō the beginning, vntill the priest go vp to the altar, prepare thy self with him: which preparation consisteth in placing thy self reuerentlie in the presence of God, in acknowledging thine owne vnworthines, and crauing pardon for thy sinnes and offences.

2. From the time that the priest ascendeth to the altar, vntill the ghospell: consider the aduent, or coming of our Saueour into this world, and his life amongst vs, by a simple and generall apprehension therof.

3. From the ghospell to the end of the Creede: consider the preaching of our Lord, and protest that thou doest purpose by his good grace, to liue and die in the faith, and obedience of his holie word, and in the vnitie of his Catholique church.

4. From the creed vnto the *Pater noster*, applie thy consideration hartelie to the death and passion of our Redeemer, which are actuallie and essentiallie represented in this holie sacrifice: which with the priest, and the rest of the faith-
full

full people thou shalt offer vp vnto God the Father, for his eternall honour, and thyne owne saluation.

5. From the *Pater noster*, vnto the Communion, endeavour to produce a thousand feruent desires from thy hart, wishing ardentlie to be for euer ioyned & vnited to thy Saueour, through euerlasting loue.

6. From the Communion vntill the end, giue thancks vnto his diuine maiestie for his incarnation, life, death and passion: and for the infinite loue which he abundantlie witnesseth vnto vs in this holie sacrifice: suppliantlie beseeching him, for his owne selfs sake, to be mercifull vnto thee, to thy parents, and frinds, & to all the whole church: and humbling thy self from the bottom of thy hart, receaue with deuotion the heauenlie blessing, which our Lord giueth vnto thee, by the means of the priest his lieutenant in this sacrifice.

But yf thou purpose during the masse, to make thy meditation vpon the mysteries, which thou prosequutest from day to day: it will not then be need.

needfull that thou diuert to make all these particular actions and considerations ; but it will suffice , that at the beginning thou rectifie thy intencion , to adore and offer vp this heavenly sacrifice , by the exercise of thy meditation ; for in all meditations are found the aforesayd actions , either expresselie , or els virtuellie and equiuallentie.

Of other publique and common exercises. CHAP. 15.

I. **B**ESIDES all these exercises, Philotheus , on holy days and sundayes thou must be present at the ecclesiasticall office of the morning howers , and euen song : so far forth as thy state and opportunitie will permitte. For these dayes be dedicated vnto God peculiarie , therefore in them thou must performe many more actes of his honour and worship , then vpon other dayes. So dooing thou shalt feel a thousand diuersities of pleasures in thy deuotions , as S. Austen did ; who confesseth

seth of him self, that when he assisted at the church-service in the beginning of his conuersion, his hart did melt in sweet content, and his eyes ouer-flowed with teares of deuotion. And (to say the veritie once for all) there is ener more comfort and merit to be gained at the publique service of the church, then in our other particular actions. God hauing so ordained, that the communitie be preferred before all kind of particularitie.

2. Enter thy selfwillinglie into the deuout confraternities which are instituted in the place where thou dwellest: principallie in those whose exercises be of most fruct and edification: so thou shalt exercise a kind of obedience, verie acceptable vnto almightie God. For though these confraternities be not commanded, yet are they commended by hollic church: which to witnes how much she desireth that many should enroll them selues in such sodalities, giueth large indulgences and priuiledges vnto all such as enter into them.

And

And besides these indulgences of the church which are gained by them, it is a deed of excellent charitie in it self, to concurre with many in welldoing, and to cooperate with others in their good works and desiglements. And although it may so happen, that one doth as good exercises alone, as in the confraternitie with others; and perchaunce feeleth more spirituall delight and comfort by performing them alone in particular: yet is God much more glorified by the vnion and contribution which we make with our bretheren and neighbours, in good works and deuout exercises.

3. The like doe I say of all other kind of publique prayers, and acts of religion: which (as much as is possible) we should honour, and grace with our example, for the edification of our neighbour, and our owne soule, and for the glorie of God, and for the cōmon intention, both of the church and all the faithfull.

Of ho-

Of honour and inuocation of the Saints.

CHAPTER 16.

1. **S**INCE God doth oftentimes send downe to vs his holie inspirations by ministerie of his Angels: we should likewise be diligent, to send vp vnto him our deuout aspirations by the self same heauenlie messengers. The holie soules of the dead, which are in Paradise, in companie of the blessed Angels, and are (as our Saueour sayth) equall and felowes of the Angels, do likewise doe vs the same good office of inspiring vs, and aspiring for vs by their sacred intercessions.

2. My Philotheus, let vs ioine our harts vnto these heauenlie spirits and happie soules: for as the litle young nightingales, learne to sing by chirping in companie of the old ones, so by the holie association which wee frequent with the Saints and Angels of heauen, we shall learne farre better to pray and sing Gods diuine prayes: *I will sing to thee o Lord (sayth Dauid) in the sight*
and

and companie of thy Angels.

3. Honour, reuerence and respect the sacred and glorious virgin Mary, with an especiall loue: she is the mother of our soueraigne Father, & consequently our Grand mother. Let vs runne then vnto her, and like her litle nephewes, cast our selues about her, & in her lappe with perfect confidence, in all affayres, and occurrences. Let vs call vpon this sweet mother of ours, let vs inuoke her motherlie affection towards vs: and endeououring to imitate her excellent virtues, let vs beare a true filiall hart and affection toward her.

4. Make thy self very familiar with the holy Angels, behold them often times in spirit and in thought, as yf they were visiblie present with thee: aboue all, loue and reuerence the Angel of the Dioces where thou dwellest, and the Angels of those persons with whom thou liuest, but especiallie thy owne Angel gardian: beseech them often, praise them ordinarilie, request their assistance and succour in all thy affaires, spirituall, or temporall, that they may cooperate with thy

thy intentions.

5. That great personage, Peter Faber, the first priest, first preacher, first diuinitie-reader of the holie companie of the name of I E S V S, and first companion of B. Ignatius, the founder of that institute; coming on a day out of Germanie, where he had done great good seruice to the glorie of our Lord, and going through this dioces (the place of his natiuitie) related, that hauing passed many hereticall places, he had receaued thousands of consolations by saluting at the entrie of euerie parish, the Angels protectours of the same; and that he sensiblie perceaued them to haue been fauourable vnto him; both by preserving him from the ambushments of the hereticks, as also in mollifying many soules, and making them supple and docile, to receaue from him the doctrine of saluation. This did he tell with so liuelie an affection, that a gentle-woman, then verie young, hearing it from his owne mouth, told me it but fower yeares
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passed, (to wit aboute threescore years after he had told it him self) with an extraordinarie feeling of deuotion. I my self had the comfort this last yeare, to consecrate an altar in the place, on which God appointed this blessed man to be borne, at a litle village called Villaret, among these craggie mountaines of our countrie.

6. Choose some particular Saints among the rest whose liues thou mayst more peculiarie read, tast, and imitate: and in whose intercessions thou mayest place an especiall trust and confidence: the Saint, whose name thou bearest, is alredie assigned to be thy deuote intercessor euen from thy Christening.

How we ought to heare and read Gods holy word. CHAP. 17.

I. **B**EARE always an especiall deuotion to the word of God: whether thou heare it in familiar discourse, among thy spirituall frinds, or at a publique sermon in the church:
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heare it alway with attention, and reuerence, and make thy profit and commoditie of it, to thy vttermost power: suffer it not to fall vpon the ground, but receaue it thanckfullie into thy hart as a soueraigne baulme; imitating in this the blessed Virgin our Ladie, who kept carefullie in the treasure house of her hart, all the words which she heard spoken in praise of her Sonne. Remember, that our Lord esteemeth of the words which we speak to him in our prayers, accordinge as we esteeme of those which he speaketh vnto vs in holie sermons.

2. Haue still lying by thee, some good booke of deuotion, as some work of *S. Bonauenture*, of *Gerson*, of *Denis the Charterhouse monk*, of *Lewes Blosius monk*, of *S. Benet*, of *Grenada*, *Stella*, *Arias*, *Pinelli*, *Auila*, the *spirituall Consolator*, *S. Augustins confessions*, *S. Hieroms epistles*, and such like. Read euetie day a litle, in some one of them, with great deuotion, as yf it were a letter misliue, which some Saint in heauen had sent vnto thee, to shew thee the way thether, and to encourage thee in thy iourney.

3. Reed

3. Reed also the liues of the Saints, in which as in a mirrour, thou mayst see the pourtraicture of Christian perfection : and accommodate all their actions, to thy owne profit , according to thy vocation. For although very many actions of the Saints be not absolutely imitable by such as liue in the world ; yet all of them may be in some degree folowed, either neere or farr of: so the solitarienesse of S. Paul the first heremite , is imitated in some sort, by the spirituall retreats of which we haue spoken : and the extreme pouertie of S. Francis, may be imitated by these practises or exercises of spirituall pouertie which wee will heerafter set downe.

4. True it is , that there be some Saints liues, which more directly serue to guide and order our liues, then other doe : as the life of the blessed Mother Teresa, which is most admirable for that purpose: as also the liues of the first Iesuits, of the holy cardinall Borromeus, S. Lewes, S. Bernard, the chronicles of S. Francis, of S. Dominck, of S. Benet, and such like. Other Saints
liues

liues there are which containe more matter of admiration, then of imitation: as the life of S. Mary of Egypt, of S. Simeon Shilites, of the two Saint Catherines of Siena, and of Genua, of S. Angela, and such like: which neuerthelesse, do minister ynto vs great occasions, to tast the sweetnes of the loue of God.

How to receaue inspirations.

CHAPTER 18.

I. **VV**E call inspiratiōs, all those inward alluremēts, motiōs, reproches, remorses, lights, and knowledges, which God worketh in vs, preuenting our hart with his blessings, through his fatherly care and loue of vs, to the end he might awake vs, stirre vs vp, driue and drawe vs to virtue, to heauenly loue, to good resolutions, and in a word, to all those things which lead and direct vs to our euermore good. These inspirations in the scripture, the bridegroome calleth, knocking at the gate, and speaking to the hart
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of his espouse ; to wake her when she sleepeth ; to crie and call after her , when she absenteth her self : to inuite her to his honnie , and to gather apples in his orcharde , and flowers in his garden ; to sing , and cause to sound her sweete voice to delight his eares.

2. I need a comparison to declare my meaning . Three things are required to the matching, or striking vp of a marriage , on the maidens behalfe that must be married . First , the partie is propounded vnto her : secondly, she likes of the proposition : thirdly, she giueth her consent. So likewise God , intending to work in vs , by vs , and with vs, some acte of charitie , first of all he proposeth it vnto vs by inspiration ; secondly, we accept it with delight ; and thirdly, we giue our full consent vnto it. For as to descend vnto sinne , there are three steppes or degrees , tentation, delight , and consent : so there are three other staires to ascend vnto grace and virtue . inspiration, which is opposite to tentation ; the delight felt in the inspi-

inspiration, contrarie to the delight taken in dallying with the tentation; and consent to the inspiration, contrarie to the consent giuen to the tentation.

3. For, though the inspiration should endure all our life long, yet should we not be acceptable vnto God, if we took no delight nor contentment in it, nay contrarywise, his diuine maiestie would be highly offended with vs, as he was with the Israelits, with whom he had beene labouring, forty yeares (as he sayth him self) and soliciting their conuersion, in all which time they would not giue eare vnto him: wherupon he swore against them in his wrath, that they should neuer enter into his rest. So likewise, the gentleman that had long time serued his mistris, should be much disobligened, if after al this she would in no case hearken to the marriage which he desired.

4. The pleasure which one taketh in inspirations, is a great aduancement to the glorie of God, and by it one beginneth alreadie to please his diuine maiestie. For although

this delight be not as yet a perfect and resolute consent, yet is it an assured and certain disposition thereto; And if it be accounted a good signe, to take pleasure in hearing the word of God preached, which is as it were an exteriour inspiration: it is also no doubt an acceptable thinge in the sight of God, to feele a delight in his internall inspiration. Such was that pleasure wherof the espouse speaketh, when she sayeth: *my soule was melted with pleasure, so soone as my beloued spake.* And so the gentleman is highly content with his mistresse whome he serueth, and taketh it for a great fauour, when he seeth that she takes delight in his seruice.

5. But to conclude, the consent is that which bringeth the virtuous act to its full perfection: for if after the inspiration of God receaued, and delight taken in the inspiration; we refuse notwithstanding to giue our consent vnto God, wee are extremely vngratefull, and offend excesssiuely his diuine maiestie: for in so dooing manifestly there appeers a more disdainfull contempt in our refusall. So happened it to the
 espouse

espouse in the canticles, for though the delicate voice of her beloued, had touched her with harts-ease, and holy delight: yet she would not open him the doore, but excused her self with a friuolous reason, wherat her loue iustly displeased, went his way and left her alone. So the gentleman after long sute to his mistresse, and seruice accepted, if he should not with standing be shaken of and despised, should haue much more occasion of discontent, then if his seruice had not at all beene accepted or fauoured.

6. Resolue then (my Philothens) to accept with all thy hart the inspirations, that it shall please God to send thee, and when they arriue at the doore of thy hart, admitt them as ambassadours from the king of heauen, who desireth to make a contract of mariage with thee: make much of their embassage, ponder well the loue of him that vouchsafeth to inspire thee, and esteeme of the inspiration, as a message from so great a kinge as God him selfe.

Consent to the motion which he inspireth and propoundeth, but with a perfect, constant, and resolut consent, that admitteth no wauering or doubting: For so God almightie, whome thou canst not oblige with all thy forces, will not with standing louingly hold him self obliged vnto thee for thy affection.

7. Before thou giue plenary consent to those inspirations, which propound vnto thee importat matters, or extraordinarie motions, least thou be deceaued, aske counsell of thy guide & spirituall maister, that he may warilie examin, whether the inspiration be true or false: for oftentimes the enemy perceiving a soule prompt and willing to consent to good inspirations. proposeth traiterously of his part, as if thy came from God, false inspirations, to deceaue her: but he can neuer compasse his driftes, so long as she with humilitie obeyeth her conductour.

8. Thy consent being giuen, thou must procure with all good endeouour the effect, for which thou gauest consent, & go about diligently to put the inspiration in exe-

in execution : which is the hight & perfection of true virtue : for to haue consented in hart , and not to attaine to the effect & frui & therof, would be euen as if one should plant a vine, and not desire that it should fructifie. To all this the morning exercise and spirituall retreat which I haue described , doe serue exceedingly : for by those meanes as by ordinarie forecasts, and preuentions, we prepare our selues not onely in generall, but in particular also, to execute all the good we can.

Of holy Confession.

CHAPTER 19.

I. **O**VR Saueour hath left in his church the holy sacrament of Confession, or Penance , that in it we may washe our selues from all our sinnes , when soeuer we be defiled with them. Suffer not thy hart (my Philotheus) any long time to continue soiled with the ordure of sinne , since thou hast so easie a remedie to cleanse thee with all.

2. The Lionesse hauing layen with the leopard, goeth presently to some brook to washe away the stinche which that disloyall fact of hers leaues in her bodie, least her Lion finding it by the smell, should be offended therewith. The soule which hath consented to sinne, should feelee a horreur and abomination of her selfe, and procure to washe away that filth, for reuerence and respect of the eyes of Gods diuine maiestie, which behold her. And what should make vs to die this ghostly death, hauing so soueraigne a remedie to reuiue vs?

3. Confesse thy selfe humbly, and deuoutly once euery seuenight, and euer before thou communicatest, if it be possible: although thou feele not thy conscience charged with guilt of any mortall sinne. For by confession, thou doest not onely receaue absolution of thy veniall sinnes, which thou mayst then confesse: but also iointly great force and vigour to auoide them heerafter, and a cleere light and knowledge to iudge and discerne them, and abundance of
heuenly

heuenly grace , to repaire all the damage which thou hast incurred by them. By confession thou practizest the noble virtues of humilitie, obedience, simplicitie, and charitie: in a word, in this only act of confession, thou exercisest more virtues, then in any other whatsoeuer.

4. Procure alway to bring with thee to confession a true sorrow and abomination of the sinnes which thou wilt confesse, be they neuer so litle: and a firme setled resolution to amend them heerafter. Many of custom confesse their veniall sinnes in a kind of brauerie, not purposing at all to amend them, continewing therfore all their life charged with the burden of them, and loose by that meanes infinit benefits and graces of the spirit. Yf then thou confesse to haue lyed in matter of small importance, without harming any man, to haue spoken some inordinate or idle word, or to haue played ouermuch: repent thy self hartely for these sinnes, and purpose in very deed to amend. For it is a great abuse of the sacrament, to cōfesse any kind of sinne,

be it mortall, or be it venial, without any will or desire to be purged and cleansed from it; since Confession, was instituted for no other end, but to purifie vs from sinne.

5. Make not those superfluous accusations which many doe of custome: I haue not loued God so well as I ought: I haue not prayed with so great denotiō as I should. I haue not made much of my neighbour as I ought to haue done: I haue not receaued the sacrament with so great reuerence as I ought, and such like. For saying such like accusations, thou bringest nothing in particular, that may make thy confessor vnderstand the estate of thy conscience: for all the men vpon earth, and all the Saints of paradise, may say the selfe same with all truth, if they should come to Confession. Consider therefore what particular subiect or cause thou hast to accuse thy self in that generall manner, and when thou hast discovered it, then accuse thy self of that default simply and plainly. For example, when thou accusest thy self not to haue
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cherished thy neighbour as thou oughtest to haue done , peraduenture , because hauing seene some poore body in great necessitie , whome thou mightest easily haue succoured and comforted , thou didst neglect that good occasion of doing that worke of mercie. Well then in this case, accuse thy self thus in particular. Hauing seene a poore man in necessitie , I did not assist him as I could well haue done , through my meere negligence , or hardnes of hart, or contempt , or ill will borne to the partie ; or according as thou knowest the occasion of that default. So likewise accuse not thy selfe that thou hast not prayed vnto God with such deuotion, as thou oughtest ; but if thou hast admitted any voluntary distractions, or neglected to take conuenient place, due time, and leasure requisite for attention in prayer, accuse thy self with all plainnesse and simplicitie of that particular cause of thy default , not alledging those generall tearmes , which make the confession neither hot nor cold.

6. Thinck it not enough to confesse thy veniall finnes , but accuse thy self also of the motiue which induced thee to committe them. For example , be not content to say that thou hast lyed without endamaging any person : but declare whether it was for vainglorie to praise , or to excuse thy self : or for vaine myrthe , or for willfull stubbornesse. Yf thou haue sinned in gaming, expresse whether it were for greedines of lucre , or for conuersation and companie sake : and so foorth of other finnes. Manifest likewise how long thou hast perseuered in the sinne which thou confellest ; for continuance of time, is a circumstance noteable encreasing and aggrauating the guilt of the sinne. Because there is great difference betwixt a light vanitie or foolerie , that presentlie is giuen ouer , and layd a side , or which slippeth into our spirit for some quarter of an houre : and one wherein our hart hath beene steeped and souced for two or three dayes. We must then confesse the particular fact , the motiue , and the continuance of our finnes. For
though

though ordinarilie we are not bound to be so punctuall in explicating our veniall sinnes, nay we are not absolutelie bound to confesse them at all: yet they that desire to cleanse and purifie their soules in good sort, the better to attaine to the perfection of true deuotion, must be carefull to manifest and lay open to their spirituall Physician, the disease wherof they wishe to be healed, be it neuer so litle.

7. Spare not to tell plainlie what soeuer is requisite to declare purelie the qualitie of thy offence, as the cause, subiect, or occasion which thou hast taken to be angrie, or to support and maintaine one in his fault. For example: A certaine personage to whome I beare no liking at all, by chaunce speaketh to me some merrie word in iest, and I construe it in the worste part, rising into cholar for it: whereas yf an other man that had been more agreable and acceptable to me, had spoken a shrodder worde, I should haue taken it in good part. In such a case, I will
not

not omitt to say : I haue vsed cholerick and angrie speeches against a certaine parson , taking in ill part at his hands some words which he spake to me, not so much for the qualitie of the wordes in them selues , as for the litle good will or liking I had of the partie that spake them. And yf it were moreouer needfull to expresse the verie angrie termes , vsed against that partie , to declare thy self the better, I will thinck it were good to expresse them : for accusing thy self so plainly and cleerly, thou doest not onely discouer the fault committed, but with all the naughtie inclinations, customs, and habits and other roots of sinne : so that by this meanes thy ghostly father cometh to haue a perfecter knowledge of the conscience which he dealeth with , and of the remedies most conuenient to be applied vnto it. Yet must thou allways procure to conceale the third persons, who haue been partakers with thee in the offence, as much as is possible.

8. Take diligent heede of manie

con-

couert sinnes which raigne so secretly and insensible in our consciences, that we scarcely perceauē or discover them : And that thou maist find them out, and know them when thou meetest with them, read attentively the 6. 27. 28. 29. 33. & 36. chapters of the third part, and the 8. th. chapter of the 4. th. part.

9. Change not lightly nor easilie thy Confessour, but hauing made choice of a sufficient one, continew constantlie, rendring him account of thy conscience on the dayes and times appointed, opening to him freely and plainly, the sinnes thou hast committed from time to time: and monthly, or from two months, to two months, tell him likewise the estate of thy inclinations, though thou haue not sinned by them : as whether thou be tormented with sadnesses, or with peeuishnes : whether thou be giuen to ouer much myrthe, or desirous of gaine, or such like inclinations.

Offra

of frequenting the holie Communion.

CHAPTER 20.

IT is said, that Mithridates king of Pontus, hauing inuented the Mithridate, so strengthened his bodie by the meanes of the same, that endeououring afterward to poison him selfe, so to auoide the seruitude of the Romans, he could not possiblief do it. Our blessed Sauiour hath instituted the venerable Sacrament of the Eucharist, which containeth really and verilie his flesh and his bloud, to the end that he that eateth it, should liue eternallie. Who so euer then shall vse it often with sincere deuotion, so confirmeth his health, and secureth the life of his soule: that it is all most impossible he should be empoisoned with any kind of naughtie affection. One cannot be nourished with this flesh of life, and yet liue in affections of death. Man dwelling in the terrestriall paradise, could neuer haue died corporally, through virtue of the

the tree of life, which God had planted there: so cannot good Christians in the church of God die spirituallie, through the efficacie of this Sacrament of life. Yf the tendrest fruits that be, and most subiect to corruption, as cherries, strawberries, and apricocks, be preserued easilie all the yeare long, being confited in sugar or honnie: it is no wonder that our harts, though neuer so fraile and feeble, be preserued from the rott of sinne, when they be candied and sugred with the incorruptible fleshe and bloud of the Sonne of God. O Philotheus, those Christians that must be damned for their naughtines, will be without replie, when the iust iudge shall make them see the wrong that they did them selues, to incurre spirituall death: seeing it was so facil a thing for them to maintaine them selues in life and health, by the sacramentall manducation or eating of his bodie, which he had left vnto them, for that end. Miserable wretches (will he say) why would you needs dye, hauing, the fruit and foode of life at your commandement.

2. To receaue the communion of the eucharist every day, neither do I commend, nor discommend: but to communicate euery sunday, I would wishe it, and would exhort euery one so to do, if his soule be without any affection to sinne. These be the very words of S. Augustin, with whome I likewise, neither blame, nor praise absolutely those that communicate euery day: but I leaue that point to the discretion of the ghostly father of him, that would be resolved ther vpon. For the disposition requisite for such frequent vse of the holy communion requiring such exactnes; it is not good to counsell it generally or commonly to all. And because euen this exquisite and exact disposition, may be found in many good soules, it were not well done to diuert or dissuade generally all men from it; but this must be handled and ordered by consideration and knowledge of the inward estate of euery one in particular. It were no wisdom to counsell euery one without any distinction, to frequent the communion euery day: and it were impudencie on the other side, to blame any one for

it, especially yf he folow therein the ad-
uice of any worthy and discret dire-
ctor. S. Catherin of Sienes answer was
commendable and gracious in this ca-
se : when it was objected against her
often communicating, that Saint Au-
stin did neither approue nor disallowe
communicating euery day : well (quoth
shee) since Saint Austin disalloweth
it not, do not you dispraise it, and
I am content.

4. Bat Saint Augustin, as thou hast
heard (my Philotheus) exhorteth and
counelleth verie earnestlie to com-
municate, euery sunday : folowe his
councell then, and doe so as neare
as it is possible : for I presuppose thou
hast no kind of affection at all to
mortall sinne, nor any delight or af-
fection to veniall sinnes, and therefore
thou art in the true disposition which
S. Austin thincketh sufficient ; yea,
and in a more excellent, because thou
hast not so much as an affection to
sinne venially : so that yf it please
thy ghostly father, thou mayst pro-
fitably communicate more often then
euery sunday.

4. Yet

4. Yet many lawfull impediments may befall thee not of thine owne part, but of theirs with whome thou liuest, which may giue occasion to a sage and discreet conductour, to forbid thee to communicate so often. As for example, yf thou line in any kind of subiection, and those to whome thou owest this subiection, reuerence, or obedience, be so ill instructed in affaires of the soule, or so wayward, that they be troubled, or disquieted to see thee communicate so often: peraduenture, all things well considered, it would be good to condescend to these mens infirmitie, and so to communicate but once euerie fifteen dayes; when thou canst by no meanes overcome this difficultie of these mens opinion. In a word it is hard to giue a generall rule in this case: the surest is to remitt it allways to our ghostlie fathers aduise; though I thinck I may boldlie say, that the greatest distance between the times of communicating, among such as desire to serue God deuoutlie, is from month to month.

5. A discreet and prudent person should not be hindred, neither by father, nor mother, husband, nor wife, from often communicating: for since the daye of communion, takes not from thee that care and fore-cast of affaires which are conuenient to thy calling; nor makes thee lesse mild, sweet, and amiable toward them, nor forceth thee to denie them any kind of dutifull office or respect; there is no likelyhood, that they should seek to withdraw thee from this exercise, with any profit or pleasure of their owne; vnlesse they be of a spirit exceeding froward and intractable: for then perhaps thy ghostlie father would counsell thee, to condescend somewhat to their frailtie.

6. A word or two for married folke. In the ancient law, God would not haue the creditours exact that which was owing vnto them, vpon feasts and holydayes, but he forbad not debtours to pay and restore that which they ought, to such as demaunded it. It is an vndecencie, though no great sinne

sinne, to sollicite the payment of the marriage due, the day that one hath communicated, but it is no indecency at all, nay it is meritorious, to render it being demaunded. Therefore for rendring this nuptiall debt, none should be debarred from the cōmunion, yf on the other side their deuotiō vrgeth thē to desire it. Certainly in the primitiue church, all Christiāns did cōmunicate euery day, were they vnmarried, or married, and blessed with manie childrē. For this cause I sayd right now, that often cōmunicating, bringeth not any incōuenience at all, to father or mother, husband or wife: so that the partie communicating be indued with discretion and wildome, to know what belongs to his estate and durie.

7. As for bodetie diseases, none are lawfull impedimēts from participation of this holy Sacrament, saue only those which prouoke much vomiting.

8. To cōmunicate euery eight dayes, it is requisit, neither to be guiltie of mortall sinne, nor of anie affection to veniall sinne, and to haue a seruēt desire of coming to this heavenly banquet; But to communicate euery day, it behoueth

moreouer to haue surmounted and mortified the greatest part of our naughtie inclinations, and to come so often not of our owne head, but by leaue and aduise of our spirituall father.

How we ought to Communicate.

CHAPTER 21.

I. **B**EGINNE to prepare thy self to the Communiō, the euening before, by manie aspirations and throwes of loue: retire thy self frō exteriour labours somewhat earlier, that thou maist rise sooner in the morning. Yf thou chāce to awake in the night time, by & by fill thy hart, & thy mouth with some deuout wordes, which like sweet odours, may perfume thy soule, as it were, to receaue thy spouse: who watching whilst thou sleepest, prepareth himself, to bring thee a thousand gracious fauours, yf on thy part thou dispose thy self to receaue them.

2. In the morning get vp with great ioye, for the happinesse which thou hopest to participate: and being cōfess, go with great confidence, accōpanied with
great

great humilitie, to receaue this heauenly food, which nourisheth thee to immortall life. After thou hast recited the sacred words, *O Lord I am not worthy*, moue not thy head or lippes any more, neither to pray, nor yet to fighe, but opening thy mouth handsomly, and lifting vp thy head as much as is needfull, that the priest may see what he doth, full of hope, faith, and charitie, receaue him, in whome, by whome, and for whome, thou beleeuest, hopest, and louest.

3. O Philothee, thinck with thy self, that as the Bee gathering from flowers the dew of heauen, and choicest iuice vpon the earth, conuerteth it into honny, and carieth it into her hiue: iust so the priest, taking the Saueour of the world from the altar, true Sonne of God, as dewe come from heauen, and true Sonne of the Virgin, like a flower sprong from the earth of our humanitie, conuerteth him into delightfull meate, in thy mouth, and in thy bodie. Hauing thus receaued him, summon all thy thoughts and desires, to come and doe homage to this
king

king of saluation : treat with him of thy inward affaires and necessities: conferre with him , as a noble guest now lodged within thee for thy soules good. To cōclude, doe him all reuerence possible, and carie thy self with such behaueour, that men way iudge by thy actions, that God is within thee.

4. When thou canst not haue the benefit and commoditie, of communicating reallie and indeed at the holy sacrifice of the masse, cōmunicate at least in hart and spirit : vniting thy self with an ardent desire, to this life-bringing flesh of our B. Sauour.

5. Thy principall intent in communicating must be, to aduance, comfort, and strengthen thy self in the loue of God. Thou must receaue only for loues sake , that which only loue hath caused to be giuen. Thou canst not cōsider our Sauour in any action more amiable, more tender harted towards thee, then in this sacrament : in which he annihilateth him self, in a manner, and turneth him self into meat, that so he might penetrate our soules, & vnite him self most straightly and intrinscicallie, with the

harts & bodies of his faithfull seruants.

6. Yf worldlings demaund of thee, why thou communicatest so often? tell thē thou doest it, to learne to loue God, to be purified from thy imperfections, to be deliuered from thy miseries, to be comforted in thy afflictions, and to find rest, repose, and ease in thy weaknes. Tell them, that two sortes of persons, should cōmunicate very often: the perfect, because being well disposed, they should do thē selues wrong, in not approaching to the wellspring and source it self of perfection: the imperfect, that they might with better reason and title aspire to perfection; the strong least they become feeble, and the feeble to become strong; the sick to be healed, and the healthie, least they fall into sicknes. Tell them, that for thy owne part, as one very vnperfect, feeble, and sick, thou hast great need to communicate often with him, who is thy only perfection, strength, and health. Tell them, such as haue not many worldlie affaires, should communicate often, because they haue good leasure: and such as haue many temporall occupations, should

should likewise so do, because they haue need: and that he that laboureth much, and taketh great paines, must vse often to eate, and strengthen him selfe with hartie meat. Tell them, that thou receauest the blessed Sacrament, to learne to receaue it well: for no man can do an action well, which he hath not often practized.

7. Communicate often Philotheus, and as often as thou canst, with counsell and aduice of thy ghostly father; for beleeue me, the Leuerettes in these mountaines of ours, become all white, because they neither see nor eate any thing but driven snowe: so by adoring and eating beautie, goodnes, and puritie it self in this diuine sacrament, thou wilt become altogether, virtuous, pure, and beautifull.



THE THIRD PART
OF THE INTRODVCTION,
Containing fundrie rules and
aduices, concerning the exer-
cise of virtues.

*of the choice which we must make in
the exercise of virtue.*

CHAPTER I.

1. **T**HE king of the Bees neuer
goeth a progresse into the
fields, but enuironned with
all his litle people: and cha-
ritie neuer entreth into the hart of
man, but she lodgeth with her, all the
whole traine of other virtues, exerci-
sing and setting them a worke, as a
Captaine

Captaine doth his soldiours. But she setteth them a worke, neither all at once, nor all alike, nor in all seasons, nor in euery place: for the iust man is like a tree planted vpon the waterside, which bringeth forth fruit in due season: and charitie as it were watering the soule, bringeth forth in her the actions and workes of virtue, euery one in their proper time. *Musick, being so pleasaunt a thing in it self, is troublesome in time of mourning,* saith the prouerb. It is a great fault in manie, who vndertaking the exercise of some particular virtue, enforce them selues to practise the acts therof, at euery encounter and in all occurences; imitating the ancient philosophers Democritus and Heraclytus, alway laughing, or alway weeping; and (which is yet worse) blaming and censuring such, as do not always exercise the self same virtues. One must reioice with the ioyfull, and weep with the sorowfull, sayth the Apostle: and charitie is patient, bountifull, liberall, discreet, and condescending or accommodating it selfe, to all occasions, and exigences of our brethren.

2. There are notwithstanding some virtues, whose vse is almost vniuersall, and must not worke their actions only seuerally and a part, but must spread and extend them amid the qualities and operations of all other virtues. Occasions are seldome presented to exercise the virtues of fortitude, magnanimitie and magnificence: but meeknes, mildnes, temperance, modestie, and humilitie, are virtues, with which all the actions of our life, should be died and coloured. Many virtues may be more excellent then this one, but the vse of this one may be more necessarie. Sugar is of more excellence then salt, but salt is more often and generallie vſed. We must allways therefore haue good store, and readie prouision of these generall and common virtues, since the vse of them is so ordinarie.

3. Among the virtues which we would exercise, we must preferre that, which is most conformable to our calling, not that which is most agreeable to our owne tast and will. Sainct Paula delighted in the exercise of asperities, and corporall mortifications,
that

that so she might more easilie enioy the sweet tranquillitie of the spirit: but she had more obligation to obey her superiours, then to seeke her owne contentment; and therefore S. Hierom amid her commendations sayth, that in this she was to be reprehended, that she vsed immoderate abstinēces, against her Bishops aduice. The Apostles on the other side, appointed by God to preach the ghospel, and distribute the bread of heaven to hungrie soules, iudged exceeding well, that they should do wrong to this great function of theirs, yf they should employ their time, in seruing & looking to the poore, although to do so, were the act of an excellent virtue. Euery calling and vocation standeth in neede of the practise of some peculiar virtue. Difference is there, betweene the vertue of a Prelat, and of a prince, or a soldiour: the vertue of a married man, is different from the virtues of a widow: and although euery man should be endowed with all virtues, euery one notwithstanding, is not bound to practise them alike, but each one must giue him selfe

in more particular manner, to those virtues that belong to that kind of life where vnto he is called.

4. Of the virtues which appertaine not peculiarly to our particular estate, and dutie, we must preferre those which are most excellent in deed, not those which excell only in apparence. Blazing starres ordinarilie, seeme greater and goodlier thē the verie starres of heauen, and occupie much more place, at least wise in our eyes; wheras in deed they are neither in greatnes, nor in qualitie, and influence, comparable to the starres of the skie; neither seeme they great for any other reason, but because they are neerer vnto vs, and in a more grosse subiect in respect of the starres. There are likewise certaine virtues, which because they are neerer to our senses, and (yf I may say so) somewhat material, are highly esteemed by the vulgar people: for so cōmonly they preferre corporall almes, before the spirituall workes of mercy: haircloth fasting, nakednes, disciplins, and other such bodilie mortifications, before meekenes, courtesie, modestie, and other mortifications of the mind, which

which notwithstanding in true iudgements censure, are much more excellent. Choose then, Philotheus, those virtues which are best, not those which are only esteemed so by the vnskilfull vulgar; those which are more excellent, not those which are more apparent; the substantial'st, not the brauest.

5. It is exceeding profitable, that euery man should make choice of some particular virtue, not neglecting or abandoning the rest, but procuring to be most conuersant, in the exercise of some one peculiar virtue, to which he thincks him self most apte, all things well considered.

6. A beautifull damosell shining like the sunne, royally adorned, and crowned with a garland of oliues, appeared in a vision to S. Iohn Bishop of Alexandria, and sayd vnto him: I am the kings eldest daughter, yf thou canst gaine my good will, I will conduct thee to his presence. He perceaued that this was Mercy, towards the poore, which God commanded vnto him by this vision: and therefore euer after, he gaue him selfe in such

fort to the exercise of the workes of mercie, that he is now commonlie called amongst all S. Iohn the Almner.

7. Eulogius of Alexandria, desiring to do some peculiar seruice, to the honour of God, and being not able to embrace a solitary eremiticall life, or to resigne him self vp to the obedience of an other, took vnto him in his house a miserable person, all infected with leaprosey, to exercise his charitie and mortification vpon him; and to performe this with more perfection, he made a vow to entertaine him, honour, and serue him, as any seruant doth his Lord and maister. Now vpon some tentation happening, as well to the lazar, as to Eulogius, to depart one from the other, they went vnto greate Saint Anthony for his counsell. Who sayd vnto them. Beware my children, that you separate not your selues one from the other, for both of you, approaching nigh to your end, yf the Angels find you not together, you are in great daunger of leeing your crownes.

8. The holy king Lewes, visited the hospitals, and serued the sick, with his

owne

owne hāds, as yf he had been a hireling, that for wages & gaine had been induced to that seruice. S. Francis aboue all things loued pouertie, which he was wont to terme, hisladie and mistresse: S. Dominick most affectioned to preaching to the ignorant, wherof his order takes the name. S. Gregory the great, took pleasure in entertaining pilgrims and strangers, folowing the example of Abraham, and had the same grace granted him, that Abraham had, to receaue the king of glorie in forme of a pilgrim. Tobias exercised his charitie in buryng the dead: S. Elisabeth, as great a princeffe as she was, delighted so much in nothing, as in the abiecting and abasing of her selfe. S. Catherin of Genua in her widowhood, dedicated her selfe to serue an hospitall. Cassianus recounteth, that a deuoute gentlewomā desirous to exercise the virtue of patience, came to S. Athanasius, who at her request, placed a poore widow with her, so wayward, cholerick, troublesome, & intolerable, that she gaue the deuout dame, matter and occasion enough, to practize the virtue of meeknes and sufferance.

9. Finally among the seruāts of God, some applie them selues principallie to attend and visit the sick ; others with almes and fauour, succour the needie and poore ; others procure to instruct litle children , in the necessary knowledge of Christian doctrine ; others endeuour to recall home to God and his church , soules that are lost and gone astray ; others solace them selues in adorning churches , and decking the holy altars ; others to make peace and agreement, amongst such as are fallen at strife and variaunce. Wherein they imitate skilfull imbroderers , who vpon diuers grounds , with admirable varietie, entermingle silk, siluer, and gold twists , wherof they drawe sondrie sorts of flowers: and so these godly soules, vndertaking some particular exercise of deuotion , do make it serue them, as a groundwork of their spirituall imbroyderie, vpon which they work the varietie of all other virtues: holding by that meanes all their actions and affections, better vnited and ordered, by the carefull application of them to their principall exercise , and in this,
ende.

endeuour to shew their excellent art,
and singular cuning.

*Her garments bordered all with flowers of
gold.*

And curious needlework fair to behold.

Saith the psalmist, describing the costly
apparell of the spouse of God, which is
the soule exerciled in varietie of virtues.

6. When we are afflicted and com-
batted by any kind of vice, it behoueth
vs, as much as it lieth in vs, to giue our
selues wholly to the practize of the cō-
trarie virtue, and to order and applie all
other virtues, to the perfecting of that
particular virtue. For so we shall ouer-
come the enemy against which we
fight, & aduance our selues likewise in
other virtues. If I feel my self impugned
with pride, or choler, in all my actiōs
I will bend my self to the contrarie side,
that is to humilitie, and meeknes: and
to obtaine that virtue I will applie all
my other exercises of prayer, receauing
the sacraments, of prudence, of con-
stancie, sobrietie and the rest. For as
the wild Boares to sharpe their tuskes,
do scoure and whet them with their
other teeth, so that all of them do

reci-

reciprocallie become sharpe , and piercing : so a virtuous man , propounding to perfect him self in one virtue, of which he findeth most neede, doth as it were whet it and shaipen it, by the exercise of other virtues , which confirming and strengthening that one, which he particularly seeketh , become all of them more polished and excellēt. So it happned vnto holy Iob , who exercising him selfe peculiarly in patience, against so many vehement tentations wherwith he was assailed : became perfect in all kinde of virtues and holinesse. Yea oft times it happeneth (as S. Gregory Nazianzen sayth) that by one onely act of some virtue, well and perfectly performed, a man may attaine to the hight of virtue: and he alleadgeth in prooffe of this saying , the example of Rahab , who hauing exactly practized the virtue of hospitalitie , attained vnto a glorious souerainty in holines. Which is to be vnderstood , when such acts are practized, with excellent seruour of charitie.

*An addition to the former discource,
about choice in the exercise of vir-*

tues. CHAPT. 2.

I. **S** AINT Augustin sayth excellently well, that young beginners in deuotion, doe committ certaine faults, which according to the rigour of perfect lawes, are in very deed blame worthy, and yet in these beginners are very commendable, as tokens and presages of a future excellencie in godlines, to which these pettie faults, do serue as a kind of disposition. That base and seruil feare, which engendreth excessiue scruples, in the soules of those that are newlie escaped from the custome and thraldom of sinne, is a commendable virtue in beginners, and a sure and certaine signe, of a future puritie of conscience in them: but the self same feare would be verie reprehensible in those, that haue profited in good life and deuotion, in whose harts that perfect loue should raigne and predominate, that by litle and litle, driueth this seruil feare out of doores.

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2. Holy S. Bernard in his beginnings, was full of rigour and austeritie towards them, that rancked themselves vnder his conduct, and gouernement, whome he commanded euen at their first entrance, that they should leaue their bodies behind them, and come to him only with their soules; When he heard their confessions, he detested with an extraordinarie seueritie, all kind of faults, were they neuer so small, and so pressed and vrged the poore prentises or nouices in perfectiō, that in steed of thrusting them forward, he drew them backward, for they lost hart and courage, becoming altogether out of breath, to see them selves so instantly and eagerly, thrust and forced so hastily to mount so high and craggie a mountaine. This all proceeded from an ardent zeale (my Philotheus) and a most perfect puritie of conscience which was in this glorious Saint, and made him folowe this method of proceeding with his religious: and this zeale was a great virtue in him, yet a virtue which had something annexed that was reprehensible, and to be
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amended : and God him self in a holy apparition , did correct and amend him , powring into his soule a meeke, mild , sweet , amiable, and tender spirit, so that now turnd cleane into another man , he accused him self very much of his former exact seueritie ; and became so fauourable and appliable to euery one, that he accommodated him self to all, to gaine all.

3. Saint Hierom hauing recounted of holy Paula , (that was his ghostly child) that she was not only excessiue, but as it were self-willed in the exercise of bodily mortifications , in so much that she would not giue eare, to the contrarie aduices and counsels which S. Epiphanius her bishop , had giuen her in that respect : and moreouer that she suffered her self to be borne away in such sort, by grief and sorow for the death of her frinds, that she was allways in danger of death , by her extremes in such occasions : in the end he concludeth in this sort. Some man will say , that in steed of writing the praises of this holy Saint-like ladie , I make a catalogue of her faults and imperfectiōs, but

but I call Iesus to witnes, whome she serued, and whome I desire to serue, that I lye not, either on the one side, or on the other: but do sett downe cleerly what she was, as a Christian, writing of a Christian: that is, that write an historie, and not a panegyricall oration of her life, and that her vices, be the virtues of others. His meaning is, that the defects and imperfections of S. Paula, would haue borne the name and nature of virtues, in a soule of lesse perfection; As in very deed, there are actions which are deemed imperfections, in such as be perfect, which not with standing, would be esteemed great perfections, in those which yet are imperfect. It is a good signe in a sick man, when at the end of his sicknes, his legges do swell, for it shewes that nature now strengthened, casteth out her superfluous humours: but the very same signe, is bad and ominous in him, that were not sick at all, for it betokeneth the weaknesse of nature, not hauing force enough, to dissolue and dissipate those corrupt and naughtie humours.

4. My Philotheus, we must haue alway a good opinion and estimation of them, in whome we see the practize of virtues, although exercised with some defects and imperfections, since the great Saints them selues, haue often times exercised them in such manner. But for our owne parts, we must procure to exercise our selues in them, not only diligently, but discretely, and for that end, obserue carefullie and faithfullie the aduise and counsell of wise men, not leaning to our owne prudence, but to the skill and wisdom of such, whome God hath giuen vs for our conductours.

5. There are certaine other ^{things} ~~per~~fections which many esteeme and account virtues, though indeed they be no virtues at all: of which it is needfull to speake a worde or two. I meane those perfections, which are called extasies, ravis ments in spirit, insensibilities, languishments, or impossibilitie of exteriour actions, deificall vnions, eleuations, transformations of the soule, and such like; of which
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some bookes do treat , promising to eleuate and promote the soule to contemplation , purely intellectual , to the essentiall application of the spirit , and of the supereminent life of the soule. Mark me well what I say , my Philotheus, these perfections, be not virtues, but rather rewardes and recompences, that God giueth his seruants in this life for their virtues : or as it were scantlings, and listes, of the happines of the life to come , which somtime are presented vnto men , to make them desire to buy the whole peeces them selues , which are aboue in Paradise. We must not pretend to come vnto such high fauours and graces , since they are not any wise necessarie to serue and loue God well and truly , which should be our chief and only pretence : Neither are they graces which may ordinarilie be obtained , by our owne trauell or industrie , since they are rather passions, then actions , which therfore we may well receaue , but worke them or produce them in vs, we can not. I adde moreouer that we haue not vndertooke any higher
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matter, then to make our selues virtuous, deuout, and good men and good women : and therefore it behoueth vs to bestow all our endeouour to that end ; and if it please God to eleuate & extoll vs to these Angelicall perfections, we shalbe then also good Angels : but in the meane time, let vs exercise our selues simply, humbly, and deuoutly in these lower humane virtues, the conquest and gaining of which, our Saueour hath left to our owne power and diligence ; such as are the virtues of patience, courtesie, meeknes, mortification of our harts, and willes, humilitie, obedience, pouertie, chastyty, compassion towards our neighbours, and bearing with their imperfections, diligence, and holy seruour in fulfilling the will of God. Let vs leave these supereminences, for superexcellent soules, we merit not so high a place in Gods seruice ; it wilbe happines for vs, to serue our God, in his kitchin (as they say) or in his pantrie, to be lackies, porters, torche-bearers, groomes of the chamber, in his house. It is his mercy and inestimable goodnes only, if afterwards

wards he please to remoue vs higher to his closet, and priue chamber, or to be of his councell. Yea, my Philotheus, this must be the resignation of our hart; for this king of glory, doth recompence his seruants, not according to the dignitie of the offices which they beare vnder him, but according to the measure of the loue and humilitie, with which they execute them. Saul seeking after his fathers Asses, found the crowne and kingdome of Israel. Rebecca by waiting Abrahams Camels, became the espouse of his sonne Isaac. Ruth, the Moabitesse, gleaning after the haruest men of Boos, and lying at his feete, was exalted to lie by his side, and made his wedded wife. Surely the pretentions and desires of such loftie, extraordinary, and admirable things, are obnoxious and subiect vnto illusions, deceipts, and errours; and it chaunceth oft times, that these sublimated persons, that thinck themselves Angels, are scantly so much as good men, and that there is more excellence and sublimitie in their words,

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wordes, and rare termes, then feeling, and substance, in their workes and actions. Yet must we not lightly dispraise, or rashly censure any thing, but blessing God for the supereminence of other men, rest our selues humbly in this low, plaine, and easie way, which is indeed more plaine, but yet more secure; lesse excellent, but yet more suteable to our insufficiency and weaknes: wherein if we conuerie humbly and faithfully, God will lift vs vp to greatnes, great enough for our soules good.

Of Patience.

CHAPTER 3.

I. **P**ATIENCE is necessary for you, that performing the will of God, you may obtaine the promise, sayth the Apostle: yea, for as our Lord himself pronounced, *In your patience you shall possesse your soules.* It is the happiest thing that cā befall to mā (Philotheus) to haue his

his owne soule in sure and secure possession: and the more perfect that our patience is, the more secure is the possession of our soules: we must endeavour then to perfect this virtue in vs, to the vttermost of our power. Call to mind continually, that our blessed Redeemer saued vs, by suffering and enduring: and that we therefore in like manner, must work our saluation, by suffering afflictions, and enduring iniuries, and bearing contradictions, and displeasures, with the greatest meeknes that possible we can.

2. Limit not thy patience, to such and such kind of iniuries, and afflictions: but extend it magnanimously and vniuersally, to all those that God shal send, and suffer to befall thee. There be some men that will suffer no tribulations, but such as be honourable: As for example, to be wounded in battaile, to be taken prisoner in warre, to be persecuted, and ill handled, for religion sake, to be impouerished by some sute or processe, in which they haue gott the vpper hand: these men loue not tribulation, but the honour which the tribulation bringeth.

bringeth. He that is patient in deed, and a true seruant of God. Suffereth indifferently those tribulations, that are coupled with infamie and shame, as well as those that be honourable. To be reprehended, accused, slandered by naughtie and wicked men, is a pleasure to a man of courage: but to suffer these accusations and persecutions at the hands of our parents and frinds, and of such as are good and virtuous, and esteemed so, there is the right triall of true patience, there it is in deed, that we must play the men. I esteeme more of the meeknes, wherwith the blessed Cardinal Borromæus, suffered a long time the publique reprehensions, which a great preacher of an order, exceedinglie well reformed, thundered against him out of the pulpit: thẽ of all the combats which he had with any other. For like as the stinging of a Bee, is farre forer and full of ache, then the byting of a flye: so the euil that one receaueth of good men, and the contradictions that they raise against one, are much more vnsupportable then others; and yet it chanceth very often, that two

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good and virtuous men, hauing both of them right intentions, through diuersitie of opinions, do stirre vp great persecutions & contradictions, one against the other.

3. Be patient, not onely in the great, and principall afflictions which arriue vnto thee, but allso in the accessories and accidents which depend thereon. Many could be content to haue afflictions happen vnto them, so that they might not be hurt, troubled or vexed by them. I am not grieued sayth one, that I am fallen into pouertie, but that by that meanes I cānot pleasure my frinds, nor bring vp my children in such honorable education as I desire. I care not (sayth another) were it not that the world will thinck, that this is befallen me by mine owne fault. Another would be cōtent some should speak ill of him, and would suffer it patiently, so that no man would beleue the detractour. Others there are, that could willingly away with some part of the tribulation, as they suppose, but not with the whole. They are not impatient, or vexed (say they) that they are sick: but that they
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want mony to cure them selues of their sicknes, or that they that be about them, are too importunat and troublesome to them. But I say (my Philotheus) that we must haue patience, not only to be sick, but euen to be visited with that disease that God will lay vpon vs, what euer it be, and in that place whersoever he will haue it happen to vs, and amongst such persons, and with those wants and incommodities, which he will; and the like is to be vnderstood of all other tribulatiōs. When any damage or harme shall chaunce vnto thee, oppose against it a Gods name, those remedies which thou cāst applie, for to do otherwise, were to tempt God almighty: but hauing done thy diligence in the matter, attend with an entire resignatiō, that successe & euent, which it shall please God to send: if he permitt the remedies to ouercome thy harmes, giue him thancks with reuerence, if it please him that thy harmes surmount the remedies, blesse him with patience.

4. I am of the aduice of Saint Gregory. When thou art iustly accused

for any fault which thou hast committed, humble thy self for it, and confesse vnfainedlie, that thou deseruest more then the accusation that is layd against thee. But yf thou be accused falsly, excuse thy self with all meeknes, denying thy self to be guiltie of that which is layd to thy charge, for thou owest that dutie to the truth, and to the edification of thy neighbour; But withall, yf after thy true and lawfull discharge, men cōtinue notwithstanding their accusation against thee, strue not much to make thy excuse be admitted and beleued, for hauing complied with the dutie thou owest vnto the truth, thou must render also the dutie thou owest to humilitie. Thus thou shalt neither offend, against the care that thou oughtest to haue of thy good renowne, nor against the loue and affection, which thou shouldst haue to tranquillitie of hart, meeknes, and humilitie.

5. Complaine as litle as thou canst of the wrongs that be done thee; for ordinarilie he that cōplaineth of them, sinneth: because self loue alway maketh

vs beleue the iniuries offered vs, to be worse then indeed they be. But aboue all things complaine not to such persons, as are apt to take indignation, and to turne all to the worst. Yf it be expedient to make thy mone to any, either to get the offence remedied, or thy mind eased, let it be done to quiet & peaceable soules, that loue God sincerely; for otherwise, instead of easing and discharging thy griefs, they will prouoke thee to greater disquiet: instead of pulling out the thorne that pricketh thee, they will fasten and sick it deeper into thy foote.

6. Manie being sick, afflicted, or molested, refraine them selues frō complaining, or shewing any delicatenes, iudging (& that rightlie) that it would euidentlie testifie want of courage and generositie in them: but for all that, they desire exceedingly, and by slights and subtilities procure, that other men bemone them, take cōpassion of them, and esteeme them to be not onlie afflicted, but patient, yea, and courageous also in their afflictions. This is a kind of patience indeed, but a false

one, which in effect, is nothing else but a fine subtil and secret pride and vanitie : *They haue glorie* (saith the Apostle) *but not before God.* The true patient man, neither complaineth of his griefs and harmes, nor desireth to be pittied and bemoned: he speaketh of his case cleerly, truly, and simplie, without lamentations, or aggrauations: yf he be pittied, he thancketh God for the charitie and comfort shewed him, and patientlie suffereth him self to be pittied, vnlesse they bemon the harme or euil, which he hath not: for then will he modestly declare, that he suffereth no such grief, as they imagin; and in this sort continueth peaceably, betwixt truth and patience, confessing, not complaining of his afflictions.

7. In the contradictions which befall thee in the exercise of deuotion, (for they will not be lacking one time or other) remember the words of our Sauour Iesus Christ : *A woman when she is in trauail, hath anguish because her hour is come: but when she hath brought forth her child, then she remembreth not the*

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the anguise, for in that a man is borne into the world. Thou conceinest spirituallie in thy soule the noblest child in the world, to wit, Iesus Christ; vntill he be brought foorth altogether, thou canst not choose but suffer excessiue pangs: but be of a good hart, these dolours once past, thou shalt find euermore lasting ioye, for hauing brought foorth such a child to the world. And he shalbe whollie brought foorth and borne in thee, when thou framest, and conformest thy hart and thy actions, to the imitation of his life.

8. When thou art sick offer vp all thy griefs, paines, aches, & languishments, to the honour and seruice of our Lord: and beseech him to ioine & vnite them with the torments which he suffered for thee. Obey thy physican, take those medicines, meats and remedies which he prescribeth, for the loue of God, calling to mind the gall which he tasted for our sakes: desire to amend, that thou mayst serue him; refuse not to languishe, that thou mayst obey him: and dispose thy self to die (yf so it please him) that thou mayst prayse and enioy him. Con-

sider that the Bees whē they make their hunny, do liue and eate of a bitter provision : and that we in like manner, can neuer exercise sweeter acts of patience, nor compose more excellent hunny of true virtues, thē when we eate the bread of bitternes, and liue in the midst of afflictions. And as the hunny which is gathered frō thyme, a litle bitter herbe, is the best that is : so virtue exercised in the bitternes of vile, base, and most abiect tribulations, is the finest and excellentest of all.

9. Reflect often times the inward eyes of thy soule, vpon Christ Iesus crucified, naked, blasphemed, slandered, forsaken for thy loue, and in a word, overwhelmed with all sortes of sorowes, griefs, and persecutions. Consider that all thy sufferings, neither in qualitie, nor quantitie, are in any sort comparable vnto his: and that thou cāst neuer suffer any thing for his sweet sake, in comparison of that which he hath endured for thine.

10. Consider the pangs and tormēts, which in old time the martyrs suffered; and the dolours and griefs which at
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this time many endure, more grieuous without all proportion, then those which thou endurest, and say to thy self: Alas, my paines be consolations, and my briers be roses in comparison of them, which without all succour, attendance, or relief, do liue in a perpetuall death, ouercharged with afflictions infinitlie heauier then mine are.

Of exterior Humilitie.

CHAPTER 4.

I. **B**ORROW and take many empty vessels (sayd Elizæus vnto the poore Widowe) and powre oyle into them. To receaue abundance of the grace of God into our harts, they must be voide of self pride and vaine-glorie. The Kesterell cryng & looking constantly vpon the haukes, and other birds of preye, doth terrifie thē by a secret proprietie or virtue which it hath by nature, therefore the fearfull Doves, do loue it aboue all other birds, and liue in securitie in companie of it: so

humilitie rebutteth the eager onsett of Satan, and conserueth the graces and giustes of the holy Ghost in vs, and therefore all the Saints of heauen, but especially Christ the king of Saints and his blessed mother, made more esteeme of this virtue, then of any other amongst all the morall virtues.

2. We call that glorie vaine, which one taketh of him self, either for that which is not in him, or for that which is in him, but is none of his; or for that which is in him, and is his owne, but deserues not that one should glorie of it. Nobilitie of race, fauour with great potentates, popular honour, be things that are not in vs, but in our progenitors, or in the estimation of other men. Some men there be, that shew them selues fierce and stout, because they be mounted on a lusty courser, or for a great goodly fether in their cap, or for their costly and sumptuous apparel: but who seeth not this to be follie? For yf there be any glorie at all in these cases, it is glorie for the horse, for the bird, and for the tailer: and what great want of witt is it, to borrow credit

dit and estimation from a horse, from a bird, from a new fashiond ruffe? Others bragge, and behold themselves with great satisfaction, for a goodlye long moustaches, or a trimme beard, for their curled lockes, and soft hands: or for skill in dauncing, singing, playing: but are not those hartlesse, and base minded men, who fetch their estimation and reputation, from such friuolous and fond trifles? Others for a litle knowledge and learning, would be honoured & respected in the worlde, as yf euerybody should come to schoole to learne of them, and account them their maisters, for which cause they are rightly termed pedantical companions. Others carie thē selues like peacocks, proud of their beautie, and thinck all the world is fond of them. All these humours are vaine, foolish, and impertinent: and glorie grounded vpon such weak and feeble foundations, is vaine and friuolous.

3. A man may know true virtuelike true baulme: for baulme is tried by dipping it into the water; yf it sinck to the bottom, it is counted the most

excellent and pretious. Euen so to know whether a man be in deed wise, learned, generous, noble, mark whether these good gifts and qualities tend in him to humilitie, modestie, and submission, for then they be true in deed: but if they swimme aboue water, if they strue to appeare and shew themselves, they are so much the lesse substantiall, and more superficiall, by how much more apparent they are, or would be. Pearles that be conceaued and grow in the wind, or in time of thunder, haue nothing but the barke, or shell of a pearle, and are voide of substance: so these virtues and good qualities bred and nourished in pride, boasting, and vanitie, haue nothing but a simple shew and appearance of good, without iuice, without marrow, without soliditie and substance. Honours, estates, and dignities, are like to saffron, which is best, & groweth most plentifully, whē it is trodden vnder feet. It is no honour to be faire in a mans owne eyes: beautie, to haue a good grace in deed, should be somewhat neglected: knowledge dishonours vs, when

when it puffeth vs vp, and degenerateth then to plaine pedanterie.

4. If we stand curiously vpon our points, touching precedence and pre-eminence in place and titles, besides the exposing of our selues to the danger of hauing our qualities too narrowly sifted, examined, and contradicted, we make them vile and contemptible: for honour, which is indeed honourable, when it is freely giuen and granted, becomes foule, infamous, and shamefull when it is affected, sought after, and in a manner begged, and wrested, from them in whole companie we are. When the Peacock bristles vp his gay starrie wheele, lifting vp his goodly painted feathers to be looked vpon, he forgetteth him self, that in the meane while he sheweth other parts, which are most ill fauoured in him. Flowers that be beautifull, growing vpon the ground, or in the garden-beds, wither away with much handling. The sweet smell of the Mandragora taken a farre of, & but for a short time, is most pleasaunt: but they that smell to it very neere, and a long time, become altogether drowisie, faint,
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and languishing ; Euen so honour and courteous respects comfortablie smell a farre of, being taken lightly, and not standing much vpon them, or placing his phantasie, in depainting them according to our vainglorious desire: but to such as affect them ouergreedily, and do in a manner feed vpon them, they are reprehensible, and full of contempt and follie.

5. The pursute and loue of virtue, maketh vs virtuous: but the pursuite and loue of titles, honours, and preeminences, make vs abiect and contemptible. Minds that are well-borne and well-brought vp, busie not them selues about these toyes of places, rancks, complements, and salutations, they haue other things to employ their time in ; for to spend time in these things, is the propertie of idle and vnprofitable braines. He that may loade him self with pearles, will neuer overcharge him self with cocleshelles: and such as aspire to true virtue, neuer trouble them selues with complements. Euery one may in compa-
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is due vnto him, without preiudice of humilitie, so that it be done as it were carelesselie, not with affectation, or strife, or as yf he counted it a matter of much importance. For as they that come from Peru, besides store of gold and siluer which they bring from thence, do many times bring with them Apes and Parrets, because they neither cost much, nor are burdensom or chargeable to their ship: so the true folowers of virtue, need not omitt or neglect their ranck and place due vnto them, so that it cost them not much care or attention, and that the same be done without trouble, disquiet, cauills, or contentions. Yet speak I not heere of them whose dignitie redoundeth to the common good, nor of certain particular occasions, vpon which great consequents depend: for in such euery one may keep his due and right with prudence and discretion, accompanied with charitie and courtesie.

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Of Humility more internall then the former. CHAP. 5.

1. **B**V T thou desirest I see Philotheus, to be farther endoctrined in humilitie: for that which we haue hetherto sayd, is rather wisdom and good manners, then humilitie: let vs therfore passe on farther.

2. Many there are, that will not, and dare not ponder and consider, the graces that God hath giuen them in particular, fearing least they should thereby fall into vaine glorie, & self-conceited loue, whereas in deed they deceaue themselves: for since the true direct meanes to attaine to the loue of God (as S. Thomas the Angelicall doctour teacheth) is the consideration of his benefits, the more we consider them, the more we shall loue him; and as particular benefits do more efficaciously moue and winne affection, then such as are common to other: so ought they to be pondered and wayed more attentiuely. Certain it is, that nothing can humble vs so much before the mercie of God,
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as the knowledge of the infinite multitude of his benefits, neither can any thing so much humble vs before his iustice, as the multitude of our offences. Let vs then consider what he hath done for vs, and what we haue done against him: and as we consider and way our sinnes one by one, so let vs acknowledge & suruay his graces one by one. Neuer feare that the knowledge which he giues vs of his graces, will pusse vs vp in pride, so long as we be attentive to this knowne and acknowledged veritie, that whatsoeuer is good in vs, is altogether from God, and not from our selues. Alas, Mules and Camels, cease they to be lumpishe and brute beasts, though they be neuer so loaded with the pretious and perfumed moueables of the prince? *What hast thou which thou hast not receaued?* sayth the Apostle; *and yf thou hast receaued it, why doest thou glorye?* Nay contrariwise, the liuelie and feeling consideration, of the fauours receaued from Gods hand, humbleth vs; because knowledge engendreth acknowledgement.

3. But yf in this reuiew and accounting

ting (as it were) of the graces of God, any kind of vanitie should tickle vs: the infallible, and easie remedie is, to passe by and by, to the consideration of our ingratitude, of our imperfections, and of our miseries; Yf we consider what we haue done, when God was not with vs, we shall soone acknowledge, that all which we haue done, since he hath been with vs, is not our handy work, nor is not of our owne stock; we shall enjoy them, and reioice that we haue them, but we shall glorifie God alone, for being the sole authour and giuer of them. So the blessed virgin, confessed and professed, that God had wrought great and admirable things in her, and for her, but she confessed it for no other cause, then for to humble herself, and to glorifie God: *My soule (sayth she) doth magnify our Lord, because he hath done great things to me.*

4. We vse to say manietimes, that we are nothing, that we are miserieitself, that we are the skumme and outcasts of the world: but we would be loath any man should take vs at our word, and publish vs abroad to be such

as we.

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as we say we are: Nay we make as if we would hide our selues, to the end men may runne after vs, and searche vs out; we make show as yf we would indeed be the last, & sitt at the louest end of the table: but we do soe that with more credit we may be set at the vpper-end of all. True humilitie neuer sheweth her self, nor vseth many words of humble sound, because she intendeth not onely to hide other virtues, but withall and aboueall, to hide her owne self. And yfit were lawfull for her to lie, to dissemble, or scandalize her neighbour, she would vse manie an action of arrogancie, and brauerie that vnder them she might hide her selfe, & so be altogether couered & vnknowne. My aduice therfore is this Philotheus, either let vs vse no words of humilitie at all, or let vs vse them with an inward feeling, meaning in our hart, as we pronouce with our mouth. Let vs neuer cast our eyes downe to the ground, but humbling our harts with all: let vs not seeme to desire the lowest roome, vnlesse we desire it frō our hart. And I hold this rule so general, that I bring no exceptiō
only

only I adde, that courtesie requireth, that we present the aduantage somtime to those, whome we know manifestly will refuse it: for this is no double dealing, nor false humilitie, for in this case the only proffer of the aduantage in place, or precedence, or such like, is an honouring of them to whome we proffer it. and since then, one cannot giue them entirely that which in hart we would, we do not ill to giue it them in part. The like I vnderstand of some termes of honour, and respect, which (to examin them in rigour) seeme not to be true, & yet are in deed true enough, yf the hart of him that pronounceth them, haue a true intention, to honour, and respect him, for whose sake he vseth those tearmes. For although the words doe signifie with some excelsse, that which we would say: yet it is not ill done to vse them, when common custom of ciuilitie requireth it. I wishe that our wordes, were always ioined to our intention and affection, as neeras it is possible, so to follow in all, and through all, the pure and naked simplicitie of a virtuous hart:

5. A man that is truly humble, would rather that another should say of him that he is a miserable wretche, that he is nothing, nor worth nothing, then to say so much him self: at least, if he know that any man say so of him, he doth not gainsay it, but agreeth to it with all his hart: for since he beleeueth firmly & vnfainedly, that he is in deed worth nothing, he is right glad to haue others of his mind and opinion.

6. Manie say that they leaue mentall prayer, for those that are perfect, that they themselues are not worthie to frequent such an exercise. Others protest they dare not communicate often, because they feele not them selues pure enough. Others that verely they feare least they should disgrace deuotion, if they should entermedle with it, by reason of their great miserie and frailtie: Others refuse to employ their talent in the seruice of God, and of their neighbour, because (say they) they knowe their owne weaknes, and feeblenes: and that they feare to become proude, if they should be instruments of any good: & that in giuing light to others,
they

they should consume them selues. All this is an artificiall kind of humilitie, not only false, but also malignant, wherby one seeketh secretly and subtilly, to blame the guifts of God, or at the least with the cloke of humilitie, to couer the loue of his owne humour and slothfulnes. *Demaund of Gods signe, either, from heauen above, or from the depth of the sea below*: sayd the prophet to unhappie Achaz, and he answerd: *I will demaund none, neither will I tempt God.* O wicked man, he would seeme to beare great reuerence to God, and vnder colour of humilitie, excuseth himself from aspiring to the grace which Gods goodnes offereth vnto him: but he vnderstood not, that when our Lord offereth vs his graces, it is pride to refuse them; that the guifts of God, oblige vs to receaue them, and that true humilitie, is to obey and folow his will and desire the neereft we can. But Gods desire is, that we become perfect, vniting our selues vnto him, and imitating him the best we can. The proud man which trusteth in him self, hath iust occasion (if he knew it) to vnder-
take

take nothing; but he that is humble, is so much more courageous, by how much more vnable he acknowledgeth him selfe: and according to the measure that he measureth his owne frailtie, his boldnes in God increaseth; for all his trust is in God, and God (he knowes) delighteth to exalt his omnipotencie, in our infirmitie, and to magnifie his mercie, by our miserie. We must then humbly and holily dare and vndertake, what soeuer is iudged fit and conuenient to our spirituall aduancement, by them that haue the guiding of our soules.

7. To thinck one knoweth that, which he knoweth not, is an expresse follie: to play the learned man in that, in which it is manifest we haue no skill nor experience, is an intolerable vanitie. For my part, I would not take vpon me a learned mans person, euen in things which I were certaine that I knew wel enough: as cōtrariwise, I would not counterfet myself altogether ignorant. When charitie requireth, we must readilie and sweetlie com-

communicate to our neighbour, not only that, which is necessarie for his instruction, but withall, that which is profitable for his consolation: for humilitie, which hideth and concealeth virtues, to conserue them in their puritie, doth neuertheles discover them, and make them shew them selues, when charitie commandeth, to increase and perfect them. Wherin she resembleth a tree in the Isles of Tylos, which all night long, locketh and encloseth vp her faire carnation flowers, and doth not open them, but at the rising of the sunne, so that the inhabitants of the countrie do say, that these flowers do sleep by night: for euen so humilitie, couereth and hideth all our virtues and humane perfections, and letteth them not be seene abroad, but when charitie commandeth: and charitie being a virtue not humane, but heauenly, not moral but diuine, is the verie true sunne of all other virtues, vpon which she must therefore euer predominate: so that humilitie which is preiudicious to charitie, is without all doubt false humilitie.

3. I would neither cōterfeit a foole, nor a wiseman : for yf humilitie forbid me to counterfeit my self wise, simplicitie and plainnes forbid me likewise, to cōterfeit my self a foole : for as vanitie and pride are contrarie to humilitie ; so are affectation and dissembling cōtrarie to simplicitie, and plaine-dealing. And yf some great seruāts of God haue made as yf they had been fooles , to render them selues more abiect in the eyes of the worlde , we must admire them, and not imitate them: for they had motiues that induced them to this excesse, which were so peculiar vnto them , & extraordinarie , that no man ought from thence to inferre any consequence for himself. As for Dauid , when he daunced before the arke of the testament , with some more demonstration of myrth, then seemed to beseeme the maiestie of a king , he did it not as counterfaying any foolish myrthe , but simple and plainlie vsed he these exterior motions , conformable to the extraordinarie gladnes which he felt in his hart. True it is , that when Michol his wife ypbraided him for this fact , as to base

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and

and fond for a king, he was neuer a whit sorrie to see himselfe despised, but perseuering in the true and sincere representation of the ioye which he had conceiued in his soule, he protested that he was likewise glad to receaue a litle shame for the loue of his God. And consequently I say, that yf for acts of true and profound deuotion, thou be esteemed simple, abiect, and base-minded, humilitie will make thee reioyce at this happie shame, the cause wherof is not in thee, but in them that lay it vpon thee.

*That humilitie maketh vs loue
our owne debasement
and abiection.*

CHAPTER 6.

I. **I** P A S S E farther Philothee, to tel thee, that aboue all things thou loue thy owne abiection. But thou wilt aske me, what it is to loue our owne abiection. In latin abiection is all one with humilitie, and humilitie with abiection.

abiection: for so when our Ladie in her sacred hymne, sayth, that all generations should tearme her blessed, because God had seene the humilitie of his hādmaide: her meaning is, that our Lord beheld with great loue her abiection, her basenes, and lownesse, to endowe her with fauours & inestimable graces. Yet there is great difference between the virtue of humilitie, and abiection: for abiection is the littlenes, basenes, poornes, & the nothing that is in vs of our owne selues, we not knowing nor considering it: but as for the virtue of humilitie, it is a true feeling knowledge, and voluntarie acknowledgement of our abiection and vilenesse.

2. But the principall point of humilitie consisteth not only in this willing acknowledgement of our abiection, but to loue it, and take a delight and contentment in it: not for want of courage or magnanimitie, but to extoll so much the more the diuine maiestie, and to esteeme much better of our neighbour in comparison of our selues. This point is that which I exhort thee to insit in most of al:

and that thou mayst the better vnderstand and conceiue it. Consider that amongst the afflictions and troubles which we suffer in this life, some of them be base, contemptible, and abiect, other be honourable, and glorious, and many applie them selues willinglie to honourable tribulations, but scarce any at all will abide those that be abiect & ignominious. So a deuout hermit all ragged, and shiuering for cold, euerie bodie honoureth his torne habit, taking compassion of that which he endureth: but yf a poore tradesman, a decayed gentleman, or a poore gentlewoman be in the same case, men despise and mock them: and so thou seest how their pouertie is abiect, and ignominious. A religious man receaueth deuoutly a rigorous reprehensio of his superiour, and a child of his father, and all men count it and call it mortification, obedience, and good manners: but let a knight, or some great ladie, suffer the like of another, and although they do it for the loue of God, men will call it cowardlinesse, pusillanimitie, & lack of courage: behold heere is another

abiection euil. One hath a cancker on his arme, and another vpon his face: the first hath only the disease, which is bad enough; but this other iointly with the disease, hath contempt, shame, and abiection in all companie. What say I then of louing abiection? I say, that we must not only loue the harme it self, which we do by the virtue of patience: but we must also loue the contempt, the shame, the vilenes, basenes, and abiection therof, which we doe by the virtue of humilitie.

3. Againē there be some virtues, that seeme abiection and contemptible, other that are honorable and respected by all men. Patience, meeknes, plaindealing, simplicitie, & humility it self, are of the number of those virtues, which worldly men hold as vile, and abiection: contrariwise they make great estimation of wisdom, fortitude, and liberalitie. There be also diuerse actions of the self same virtue, wherof some be contemptible, and others honorable; to giue almes, and to pardon iniuries and offences, are both of them acts proceeding from charitie: and the

first is honoured of all men, the last most base in the eyes of the blind world. A young gentleman or gentlewoman, that will not disorder themselves, with a companie of dissolute mates in prating, dauncing, drincking, superfluous pompe, and curiositie of apparell, shalbe scoffed at and censured by others, and their laudable modestie, termed hypocrisie or affected sanctitie: To loue these censures, to reioyce in that the world hath this opinion of vs, is to loue our owne abiection. Behold againe another sort of abiection which we must loue. We goe to visit the sick, many of vs together: if I be sent to the most miserable, that is to mean abiection in the iudgement of the world, and for that cause will I embrace it more willingly: but if I be sent to visit a person of more qualitie, it is an abiection according to iudgement of the spirit, for there is not in it so much virtue nor merit, and therefore I will loue this abiection likewise. One falleth in the midst of the street, and not only receaueth damage thereby,

by, but is also shamfully laughed at: this is an abiection which we must make much of.

4. There are some defects also, which haue no other harme in them, but only the shame that they bring with them: and humilitie, though it require not that one should committ them of sett purpose; yet it requireth that one disquiet not him self, for ha- uing fallen into some such defect. These defects which I now speak of, be certaine fooleries, inciuities, in- considerate acts, or words, which as we ought to eschew before they be committed, to obey ciuilitie and pru- dence: so when they are once com- mitted, we must be content with the reproache that commeth therby, and accept it willingly, that so we may folow the rule of holie humilitie. I say yet more: yf I chaunce to disordre my self through passion, or dissolution, or to speak some vndecent words, wher with God and my neighbour are of- fended: I will repent my self harte- lie, with true sorowe for the sinne

committed, and procure to repara the harme or offence done to my neighbour the best that possible I can: but I will be content, and right glad, with the shame, contempt, and abiection which therby I haue incurred; and if the one could possibly be separated from the other, I would sincerely cast away the sinne, and earnestly retaine the abiection.

5. But though we loue the abiection and contempt, which foloweth some euil or defect of ours: we must not neglect the redresse of the ill (that caused it) by conuenient and lawfull meanes, especially, when the euil is of some consequence and importance. As if I haue some deformed loathsome disease vpon my face, I will procure to haue it cured, but not to haue men forget the deformitie which it caused. Yf I haue committed some foolery, which is offensive to no man, I will not excuse my self at all: because although it was a defect, and a fault, it is not permanent, and therefore it needeth no excuse but onely for the abiection, shame, or contempt which befalls me for it,
and

and to excuse that, is against humilitie. But if through my vnadvisednesse and follie, I haue offended, or scandalized any man: I will make amends for the offence by some probable excuse, because it containeth a permanent ill; and that charitie obligeth me to blot out and deface if I can.

6. To conclude it happeneth sometimes, that charitie commandeth vs to remedie and wipe away, the abiection & contempt which we incurre, because our reputation & good name, is necessarie for the edification of our neighbours. And in that case, though we remove abiection & contempt, from our neighbours eyes, least he should be scandalized or troubled therby: yet must we carefully lock it vp like a precious Iewell in our hart, that we our selues may be edified therby.

7. Perchaunce thou wouldst learne of me, Philotheus, which abiections amongst all are to be esteemed best? and I tell thee plainly in one word, that those are most profitable to our soules, and most acceptable to God, which happen to vs as it were by chaunce, or

by the course, condition and estate of our life, because we choose them not, but receive them only from the hands of God, that sends them, whose election and choice we know, is always better for vs, then our owne. But yf we were to choose them our selues, then the greatest are the best for vs: and those are to be esteemed greatest, which are most contrarie to our inclinations, (so that they be conformable to our vocation) for to speak the truth once for all, our owne choice spoileth in a manner, and bringeth to naught all our virtues. O who will giue vs the grace, to say from our hart in all sinceritie with that great king: *I haue made no ce to be an abiect in the house of God, rather then to dwell in the tabernacles of sinners?* None certainly can giue vs this grace (deare Philothee) but he that to exalt vs, liued and died for vs in such manner, that he was esteemed the outcast of men, and the most abiect of the people.

I haue told thee many things Philotheus, which no doubt will seeme somewhat hard vnto thee when thou considerest

derest them : but beleue me , they will be sweeter then sugar or hunny to thee , when thou dost put them in practize .

*How to keep our good renowne
in the practize of
humility .*

CHAPTER 7.

1. **H**ONOUR , praise , and glorie are not giuen to men for euerie ordinarie virtue , but for some excellent and notable virtue : for by prayse we seek to perswade others to esteeme the excellency of some man in whome such a virtue excelleth : by honour we protest that we our selues do esteeme him therefore : & glorie in my iudgemēt, is nothing els, but a certaine lustre, splendour , or shining brightness of reputation, which ariseth frō the concourse of many praises & honours. So that honours and prayses , are as it were pretious stones and pearles, from

whence glorie produceth his lustre,
and varnish, like to enamel. Now hu-
militie, not being able to endure, that
we should haue any opinion, of our
owne excellence or precedence before
others, cannot likewise suffer, that we
should hunt after praise, honour, nor
glorie, which be due only to some kind
of excellencie: but yet she consenteth
to the aduertisement of the wiseman,
who admonisheth vs, to haue care of
our credit: because good renowne is
an estimation, not of any excellencie,
but absolutly, of an ordinarie prudence,
and integritie of a well-gouerned life,
which humilitie forbiddeth not to
acknowledge in our selues, and so con-
sequently willeth vs to desire this repu-
tation. True it is that humilitie would
likewise cōtemne this renowne, if cha-
ritie stode not in need of it: but be-
cause it is one of the foundatiōs of hu-
mane societie, and without it, we are not
only vnprofitable, but also damageable
to the communitie in which we liue,
through the scandall which it receaueth
by our ill name, there charitie requi-
zeth, and humilitie accordeth, that we
procure

procure and most carefully conserue
our good renowne.

2. Againe, as the leaues of trees, though
in them selues of no great valew, yet
serue for very much, not onely to beau-
tifie the trees, but also for the conserua-
tion of their fruiets, whilst they be yet
young and tender: so good renowne, of
it self not much to be desired, is not
with stāding exceeding profitable, both
for the ornament of our life, as also for
the garde and conseruation of our vir-
tues, especially while they be yet tender
and feeble, as being but newlie habitua-
ted in vs. The obligatiō of maintaining
our reputation, and of procuring to be
such in deed, as men thinck vs to be,
forceth a noble courage, in a manner,
with a sweet king of violence. Let vs
conserue our virtues my Philotheus, as
iewels very acceptable to God, the chief
and soueraigne object of all our actiōs;
But as they that would keep fruiet very
long, are not content to stew, confit,
and conserue them with sugar, but with
all put them into vessels, fit and commo-
dious for the preservation of them: so
albeit the loue of God be the principall

preseruer of our virtues , yet may we with all imploye our good name and renowne , as a thing most conuenient to keep them in vigour.

3. Yet must we not be over-punctuall , nor too curious and exact in conseruation of our reputation : for such as be so tender and ticklish in their good name , are like vnto them , that for euerie slight infirmitie do take physick. For as these imagining by such extraordinarie care , to conserue their health , do vitterly ouerthrow it : so these iealous defenders of their reputation , do altogether loose it by standing so much vpon it , becoming therefore phantasticall , murmours , pick-quarrells , and prouoke the malice of bad tongues against them. To dissemble an iniurie offered , or to contemne it , is ordinarily a farre better remedie , then the reuenging or quarrelling vpon it , for contempt of calumniation , maketh them vanishe away : wheras yf we be moued and angred with them , we seeme to confesse and aduow them as deservedly offered vs. Crocodiles hurt none but those that do feare them : neither

ther doth detraction endamage anie,
but such as are aggriued therewith. Ex-
cessiue feare of loosing our estimation,
argueth great distrust of the true founda-
tion therof, which is the sinceritie
and vnfained vprightnes of a virtuous
life, and good conscience. Townes
that haue wooden bridges ouer great
rivers, doe feare least they should
be borne downe by euerie flood, or
encrease of waters: but they that haue
bridges built of stone, do not care
but only for extraordinarie inunda-
tions: So they that haue a soule well
grounded in Christian perfection,
doe contemne the ordinarie excelle
and overflowing of iniurious ton-
gues; but such as knowe them selues
weake in perfection, are disquieted
with euerie blast of broad-mouthed
companions. And indeed (Philotheus)
he that will haue the good opinion
of all men, looseth it with all men,
since it is impossible to please all men
with one manner of carriage; and he
deserueth to loose his reputation, that
seeks to keep it, or haue it among thē,
whose vices make them infamous.

4. Reputation and good renowne, is but a signe wherby we may vnderstand where virtue is lodged, it is virtue then that must be preferred before all. Wherefore yf any call and count thee an hypocrite, because thou giuest thy self to deuotion; or hold thee for a coward, and base-minded person, because thou hast put vp an iniurie for Gods sake: laugh at such mens words and opinions; for beside that such iudgements are only made by fooles, contemptible ideots, or vanie braggars, a man must not forsake virtue, nor stirre out of the path of true pietie, although he should loose his reputation and fame; we must make more esteeme of fruct, then of leaues, and preferre interiour and spirituall virtues, before externall and corporall goods. It is lawfull to be zelous, but not to be idolaters of our credit; as we must not offend the eyes of the good, so must we not seek to content the opinion of the malicious. The beard is an ornament to the face of euerie man, and large tresses of haire grace wemens heads: yf one pull away by the rootes (as it vere) the beard from
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the chinne, or the heare from the head, it will very hardly grow againe: but if it be onely cut and polled, nay though it should be shaued away all together, it would soone growe againe, and wax as copious as it was before. So although our credit and reputation be cut and shauen, as a man may say, by a detracting tongue (which Dauid saith is like to a *sharpe razor*) we must not therefore be disquieted, for by and by it will spring foorth againe, not only as faire as euer it was, but much more sound and beautifull. But yf our vices, dissolute manners, and wicked life, take our reputation from vs, it will scarce grow againe, or be restored entirely, because it is so in a manner pulled vp by the roote. For the roote of true reputation, is virtue and good life, and therefore, as long as that is aliue in vs, our fame and credit will allways sprout and growe, and bring foorth fruit of honour and estimation, due to virtue. When vaine conuersation, vnprofitable familiarity, fond frindship, & haunting of idle companie, hurt our reputation: we must presently renounce and
for-

forfake them, for a good name is of more price and valew then all vaine contentments and passie times; But yf for the exercise of pietie, for profit and encrease in virtue and deuotion, for marching cheerfullie towards eternall happinellie, men grumble, repine, murmur, and caull at vs: then suffer these mastiues to bark against the moone, for though they may be able for a time, or among some men, to raise an ill opinion against our good name, and by that meanes as it were shaue and polle away that ornament of our virtues; they will notwithstanding spring vp againe as abundantly as before, and the razour of these malicious back biting tongues, wilbe to our credit, as the gardeners hook to the vine, which by cutting of leaues, and pruning some superfluous brāches, makes it become more fructifull.

5. Let vs fixe our eyes alway vpon our Sauour Iesus Christ crucified for vs, and marche on confidently in his seruice, simplie and plainlie, yet prudentlie and discretlie: and he wilbe the protectour of our reputation; yf
he

he suffer it to be taken from vs ; it is either to honour vs with a farre more glorious renowne, or at least wise to make vs profit in the exercise of holy humilitie, wherof one onely ounce, is better then a thousand pounds of honours and estimations. Yf we be vniustlie defamed, let vs meekly and quietly oppose the plaine truth against false calumination : yf then neuer the lesse cauills perseuer, let vs likewise perseuer in humbling our selues, resigning our reputation, together with our soule into Gods hands, we cannot place it in better securitie ; Let vs serue God in infamie or good fame, according to saint Paules example, that we may say to God with David, for thee (ô Lord) haue I suffered shame, and confusion hath couered my face. I except neuertheless certaine enormous crimes, so infamous, that no man ought to suffer him selfe to be falselie charged with them : when he can lawfullie disprooue the defamers ; and certaine persons likewise, vpon whose reputation and credit the edification

of

of manie soules dependeth : for in these cases we must with tranquillitie and discreet moderation , stand vpon the defence of our honour and good name, according to the doctrine of al diuines.

Of meeknes and gentlenes to wardes our neighbours; and remedies against anger. CHAP. 8.

1. **T**H E holy Chrisme which by apostolicall tradition we vse in the churche of God for confirmations and consecrations , is composed of oile of Oliues , mingled with Baulme: which beside other things, representeth vnto vs, the two deere and louely virtues which shined in the sacred person of our Lord , and which he most particularly did commēd vnto vs, as yf by them our hart were especially to be consecrated to his seruice, and applied to his imitation : *Learne of me* (sayth he) *for I am meek & humble of hart.* Humilitie perfecteth vs to Godward, and mildnes , or meeknes towards our neighbour. The Baulme which (as I sayde

sayde before) sinketh to the lowest place in all other liquors, representeth humilitie: and the oyle of Oliues, which swimmeth always aboue other liquors, signifieth mildnes and affabilitie, which among all virtues is most excellent and of delightfulest appeerance, as being the flower of charitie: for charitie (according to S. Bernard) is then most perfect, when it is not onely patient, but mild also and courteous.

2. But take heede, Philotheus, that this mysticall Chrisme, composed of meekenes & humilitie be indeed with in thy hart, for it is one of the greatest subtilities of the deuil, to make many a man verie curiously studie, to make a shew of these two virtues in words and exteriour complements, who not examining throughly their inward affections esteeme them selues humble and meek, where as in deed they be nothing soe; which we may well perceauce, because for all their ceremonious mildnes and humilitie, at the least crosse word giuen them, at the verie least iniurie proffered them, they puffe and swell like toades, with meruailous arrogancie and
impa-

impatience. They say, that those who haue taken the preseruatiue, commonlie called, the grace of S. Paul, swell not at all by the biting and stinging of vipers, provided that the preseruatiue be not counterfeited: in like manner, when humilitie and mildnes are true and vsfained, they preserue vs from the burning soares and swelling humours, which iniuries are wont to raise in mens hearts. But yf being stung and bitt by the slanderous and malicious tongues of our enemies, we swell with fierceness, spite, and rage: it is an euident signe, that our humilitie and meeknes, is not franck and free, but artificiallic counterfitted.

3. That holie and illustrious patriarche Ioseph, sending back his brethren from Egypte to his father, gaue them this only aduice: *Be not angrie by the way.* I say the self same to thee, Philotheus, this wretched life, is but a waye to the happie life of heauen: let vs not be angrie one with another in this waye, but marche with the troupe of our brethren and companions sweetlie, peaccably, and louingly: and I

meane

meane we should do so roundly without all exception. Be not angrie at all, yf it be possible, take no occasion or pretext what soeuer be offered, to open the gate of your hart to anger, for. S. James tells vs very brieflie, and without any distinction or reseruatiō: *the anger of man worketh not the iustice of God.*

4. We must indeed resist the euil, and suppress the vices of them that are vnder our charge, constantly and stoutly: but yet mildly, and peaceable. Nothing so soone tameth the Elephant being angred, then the sight of a litle lambe: nothing breaketh so easilie the force of canon shott, as soft wooll: we esteeme not so much the correctiō that proceeds from passion, though it be accompanied with neuer so much reason, as that which hath no other cause or beginning but reason. For the soule of mā being naturallie subiect to the rule of reason, is neuer subiect to passiō but tyrannicallie: and therefore when reason is accompanied with passion she maketh her self odious, her iust gouernement being abased & vilyfied, by the felowship of the tyrāt passiō. Princes do honour & cōfort
their

their people exceedingly when they visit them with a peaceable train: but when they come garded with armed troupes, though it be for the good of the commonwealth, their coming is allwaies displeasing and dammageable; for let them keepe militarie discipline neuer so rigorously among their soldiours, yet they can neuer bring it so to passe, but some disorder will alway chaunce, whereby the good poore man is iniuriéd. Euen so, as long as reason ruleth, and exerciseth sweetly and mildly the chastisements, corrections, and reprehensions due to offences, although they be inflicted exactly and with rigour, euerie man loueth and liketh of it: but when she brings with her those armed passions of wrath, choler, spite, and rage, taunts, and frownings (which S. Austin calleth the soldiours of reason) she maketh her self more dreaded then loued, and euen her owne hart becomes therby afflicted, and ill handled.

5. Better it is (sayth the same glorious Saint writing to his frind Profuturus) to denie the entrie to anger, be it
neuer

neuer vpon so iust & reasonable a cause, then to receaue it, be it neuer so litle into our harts: for being once admitted, it is hardly gott out adores againe: for it entreth like a litle braunche, and in a moment waxeth a great tree: and yf it can but gaine the night of vs, that the sunne do but sett vpon our anger (which the Apostle forbiddeth) conuerting it selfe into hatred and rancour, there is almost no remedie to be freed from it: for it nourisheth it self with a thousand surmises and false persuasions: because neuer was there yet any angrie man, that thought his anger to be causelesse, or vniust. It is better then and easier, to learne and accustom our selues, to liue without choler, then to vse our choler and anger moderately, and discretely. But yf through imperfection and frailtie, we find our selues surprised and ouertaken therwith, it is better to chace it away speedelie, then to stand dalliying and as it were coping with it. For giue it neuer so litle leaue, and it wilbe mistresse of the fort, and like the serpent, which can easilie draw in his whole bodie, where he can once get

N

in his

in his head.

6. But thou wilt say, how shall I re-
presse and refraine my anger once hea-
ted and inflamed? Thou must Philo-
theus, at the first assault of choler, spee-
dilie assemble thy forces together, re-
flecting vpon that which thou hast in
hand, not rudely nor violently, but mil-
dly and gentlie, though seriously and in
all earnest. For as wee see in the audien-
ces & assemblies of the senats or courts,
the vskers, with crying of peace, ma-
ke more noise a great deale, then those
whome they bid to be silent: so it hap-
peneth manie times, that endeuouring
with impetuositie and manie force to
assuage our choler, we stirre vp more
perturbation and trouble in our selues,
then the motion it self of choler had
done before, so that the hart being thus
troubled, is no more maister of it self.

7. Secondly after this soft and sweet
straining of thy powers, to reflect vpon
them selues, practize the aduice which
S. Austin being now old, gaue vnto
the young bishop Auxilius. Doe (saith
he) that which a mā should doe. Yf that
chchance thee, which the mā of God
sayd

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sayd, in the psalme. *My eye is troubled for anger*, haue recourse vnto God crying, *haue mercy vpon me o Lord*, that he may stretch foorth his right hand to repressethy choller. I meane, that we should inuoke the assistance of God, when we perceauē our selues shaken with choler; imitating the Apostles, when they were tossed with winds and tempest vpon the waters, for he wil cōmād our passiōsto cease, & cause a quiet calme to ensue. But I admonishe thee, that alwaythe praier which thou makest againstthis passiōof āger which thē possesseth & presseth thee, be exercised meeklie, leasurly, & calmely, not violētly, hastily, or turbulētly, & this self same rule must be obserued in all remedies which are applied against this passiō of anger.

8. Thirdly, so soone as thou perceauēst, that thou hast done some act of choler, repare and redresse the fault immediatly, with another contrarie act of mildnes, exercised promptly and sweetly towards the same person, against whom thou wast angrie. For as it is a soveraigne remedie against liyng, to vn-say it, and goe back from the lie, euen

in the verie place where thou toldest it: so is it an excellent salve against anger, to applie sodainly, and out of hand, a contrarie act of mildnes and courtesie: for greene wounds (they say) are easiest to be cured.

9. Fourthely, when thou art at repose and tranquillitie, and without any occasion or subiect of choler, make great store and prouision (as they say) of meeknes, and gentlenes, speaking all thy words, and working al thy actions, and vsing all thy behaueour, in the sweetest, softest, and mildest manner thou canst: calling to mind that the spouse in the canticles, had hunnie, not only in her lippes, but also vnder her tongue, that is in her brest: nor hunnie only, but milk too; for so we must not only haue sweete and courteous wordes to our neighbour, but they must proceed also from the bottom of our hart. Neither must we haue this nunn-like sweet mildnes, which is pleasaunt and odoriferous, in our conuersation with strangers, & forreners abroad, but with all the milk sweet behaueour, and fatherly, or brotherly cariage also within doores, amongst

amongst our domesticall frinds, and neere neighbours: wherein they are greatly to seek, who in the street be like Angels, and within their house, seeme almost deuils.

*Of sweetnes and gentlenes towards
our selues.*

CHAPTER 9.

I. **O**NE of the best exercises of meeknes, is that which we may practize towards our owne selues: neuer despightfully fretting against our owne imperfections. For though reason command, that we should be displeased & sorrie when we committ any faults, yet we must alway eschew all melancholie, despightfull, & bitter displeasure: wherein manie do egregiously offend, who stirred vp a litle to choler and anger, are angrie that they be angrie, & frett & chafe, to see themselves chafe; for by this manner of proceeding, their hart is (as a man may say) soaked in choler; and though it seemes to them, that the second anger, conquers and bannishes away the first,

yet notwithstanding it openeth an entrance and a passage, for a new choler at the first occasion that shalbe offered. Besides that these angers, frettings, and bitter chafing against our selues, tend to pride, and haue no other roote nor beginninge but self loue, which troubleth and vnquieteth the soule to see it self vnperfect.

2. The dislike then which we must haue of our faults, must be a sober, quiet and settled dislike. For as a iudge, punisheth much better any malefactor, when he giueth sentence, his reason being vntroubled with passion, and his spirit in calme, then yf he should pronounce the sentence with a passionate minde, because iudginge in passion, he chastiseth not the faults according as they are, but according as he himself is: so we correct our selues much better, by calme & settled repentance, then by fower, fretting, and fuming dislike; for repentance done with violence of passion, is neuer according to the heauinesse of our fault, but according to the sway of our inclinations. For example, he that much affecteth chastitie, will
vex

vex himself with an vnspokeable bitter-
nesse, for the least fault that he should
committ against it: and will but laugh
at a grosse sclander and detraction pro-
ceeding from him. On the other side, he
that hateth the sinne of detraction, will
afflict his soule for murmuring a litle,
and make no reckening of a grienous
fault cōmitted against chastitie: & so of
others. And this springeth frō no other
fountaine, thē that they iudge not their
conscience by reason, but by passion.

3. Beleeue me Philotheus, as the good
aduises of a father, giuen sweetly & har-
tely to his child, haue farre more opera-
tion to correct him, thē choler & indi-
gnatiō: so whē our soule shal haue done
any fault, yf we reprehēd it with a quiet
& sweet reprehensiō, more by cōpassiō,
thē by passiō, & gētlie encouraging our
selues to amendment, the repentance
conceaued thervpon, will penetrate far-
ther, and sinck deeper in vs, then a frett-
full, angrie and storming repentance.

4. For my part, yf (for example) I
had a great affection and desire, not to
fall into the sinne of vaine-glorie,
and yet notwithstanding should haue

fallen grieuouſly into the ſelf ſame vice:
I would not reprehend my ſoule in this
manner: Art thou not a miſerable and
abominable caytife, that after ſo many
reſolutions, haſt ſuffered thy ſelf to be
caried after this vanitie? ſie for ſhame,
liſt not vp thy eyes to heauen, blind,
impudent, traitorous, and diſloyall to
thy God; and ſuch like chafing fumes
of reprehention; but I would reprehend
it rather with reaſon, and compaſſiue-
ly in this ſort. Ah my poore hart, we are
now fallen into the ditch, which we,
had ſo reſolutely determined to eſcape.
Well, let vs out againe, and forſake it
heerafter for euer. Let vs yet againe call
vpon the mercie of God, and truſt in it,
and hope that he will louingly aſſiſt vs,
to make vs hence forward more con-
ſtant, and ſo let vs turne into the plaine
way of humilitie. Courage my ſoule,
from this day we will ſtand vpon our
watch and garde, God will ayde vs, we
ſhall proſper by his grace. And vpon this
gentle reprehention, would I build a
ſound and firme reſolution, neuer to fall
again into that fault, vſing to that end,
the meanes conuenient, and eſpecially
the

the aduice of my directour.

5. But yf notwithstanding, one finds, that his hart is not sufficientlie moued with this sweet manner of reprehensio: he may reproache the fault to him self, & check his soule somewhat roughly, to raise a virtuous shame in it: provided that after he hath thus roundely rated & reuiled his hart, he end sweetly and meekly, concluding all his chiding, with a mild quiet confidence in God, imitating that great penitent, who seeing his soule afflicted, eased it in this manner: *Why art thou sad, o my soule, and why dost thou trouble me? Hope in God, for I will cōfesse vnto him, the saueing health of my countenance, and my God.*

6. Raise vp againe thy hart therefore frō his fall, with all reposed quiet, humble thy self hartelie before God, acknowledging thine owne miserie, not much wondring at thy fall; for it is not straunge, that weakenes should be feeble, or miserie wretched. Yet for all that, detest from thy hart, that thou hast so often offended God, and with cheerfull courage, and humble confidence in his mercie, returne to the path of virtue

from which thou hast swarued.

That we must handle our affaires with diligence, but not with too much eagrenes, and solicitude.

CHAPTER IO.

I. **T**HE care & diligence which we ought to haue in our busines, are things much different from sollicitude, carke, and ouermuch earnestnes. The Angels haue care of our saluatiō, & do procure it diligently; but for all that they take no thought, they are not solicitous therfore, for care and diligence in our cause belonge to their charitie: solicitous, & vexinge thoughts, be cleane contrarie to their felicitie: for care & diligēce may be accōpanied with tranquillitie & peace of mind, but solicitude is allways ioyned with trouble of spirit.

2. Be carefull then and diligent in all thy affaires, for since God hath cōmēded them to thy truste and charge, it is his will that thou take care of them: but yf it be possible, be not solicitous, take no thought for them, vndertake them not with anxietie, and too much seruour:
force

force not thy self in the matter, for all violent impressions trouble the iudgement and blind reason, and hinder vs from doing well, that which we desire to do ouer earnestly.

3. When our Lord reprehēded S. Martha, he sayd: *Martha, Martha, thou art solicitous, and troublest thy self about, many things.*

Where thou seest, yf she had been onely carefull, she had not been troubled, but because she was full of solicitous thoughts, & vnquietnesse, she vexed & troubled her self, and for that cause did our Lord reprehend her. Riuers which glide smoothly through the dale, beare great boates, & rich merchandise, & the raine which falleth gentlie in the champion countrie, maketh the ground to abound in grasse & corne; but brookes & rilles, which runne with violent downe-falles, or great ouerflowings, ruine the bordering villages, and are vnprofitable for traffique; as likewise tempestuous and stormie shewers, spoile both fields and meadowes: Neuer came work to be well donne that was folowed with too much earnestnes. We must dispatche with leasure, and soft fire, maketh sweet

malt (as the old prouerbe sayth :) he that maketh too much hast, (sayth Salomon) is in danger of stumbling, or hurting his feet: we ende our affaires soone enough, when we end them well enough. Droanes make more hunnie then Bees, and flie much more hastelie, but they make combes onely and not honny: so they that take excessiue thought, and goe about their businesse with ouermuch solicitude, ordinarilie, neither do much, nor well.

4. Flies disquiet vs not by their strength, but by their number: and great affaires doe not vex vs so much, as a number of affaires of litle valewe; what foeuer affaires then befall thee, receaue them contentedly, with meekenes, and repose of spirit, & endeuour to dispatch the by due order, one after another, for yf thou strue to doe them all at once, the ouermuch labour will tyre & werie thee, & make thee grone vnder the burthen, & disable thee from bringing any thing to good end.

5. In all thy businesse, repose thy self wholly vpo Gods prouidence, by whose onely meanes thy designements will growe

growe to a good effect: yet neuerthelesse for thyne owne part be diligēt, & do thy endeauiour faire and softly, cooperating with Gods help : & thus doing, belecue what successe so euer folowes thy endeauiour, is most profitable for thee (yf thou placest thy confidence in God as thou shouldest) how euer it seeme good or bad, according to thy owne particular iudgemēt. Like as litle childrē who with one hād hold fast by their father, & with the other gather strawberries or prim-roses alōg the hedges: so whilst thou managest the affaires of this worlde with one hand, lay hould with the other vpon the prouidence of thy heavenly Father: turning thy self toward him frō time to time, to see yf thy husbādrie and labours be pleasaunt vnto him. And take heede aboue all things, that thou let not goe his hand, or become vnmindfull of his protection: for so thou wilt not be able to goe one only step without falling to grouūd. My meaning is (my Philotheus) that amidst thy affaires, & cōmon occupations, which require not so earnest attentiō, thou thinck vpō God more then vpon thy affaires : and when thy affaires

be of so great importāce, that to be well done, they require thy whole attention, then also oftentimes thou must reflect vpon God; And as they that saile vpon the sea, to arriue at the desired coast, looke more often vp to heauen, then downe vpon the sea where they saile: doethou so, and God will work with thee, in thee, and for thee, and all thy labours shalbe secōded with cōsolations.

of obedience.

CHAPTER II.

I. **C**HARITIE onelie placeth vs in the hight of perfection, but obedience, chastitie, and pouertie are three excellent instruments to attaine vnto it. Obedience consecrateth our soule, chastitie dedicateth our bodie, pouertie applieth our goods & substance, to the loue, & seruice of almighty God. These be the three branches of the spirituall crosse, which euerie man must beare, all three grounded vpo the fourth vnderbraunche, which is humilitie. I will not say anie thing of these three virtues as they are vowed solemnely,

nelie, for so they appertaine onelie to religious persons: nor as they are professed by a simple vowe, for though alwayes a vowe giueth a peculiar valew and merit vnto all virtues, yet for the purpose which heere we pretend, it is not necessarie they should be vowed, so that they be well obserued. When they are vowed solemnelie, they place a man in state of perfection, but to come to perfection it self, it sufficeth that they be well obserued: for there is great difference betwixt the state of perfection, & perfectiō it self; all bishops & religious are in the state of perfection, and yet all attaine not to perfection, as we see but too too often. Let vs endeuour then, Philotheus, to practise well these three virtues, euerie one of vs according to our vocation: for though they promote vs not to the state of perfection, they will bring vs to perfection it self, and we all haue obligation to practise these virtues, though not all after one fashion.

2. There are two sorts of obediēce: the one necessarie: the other voluntarie. By necessarie obediēce, thou must obey thy
eccle-

ecclesiasticall superiours, as the Pope, Archbishops, Bishops, Pastours, and such as are their deputies: thou must obey thy ciuil superiours, to wit, thy Prince, and his magistrats, which he hath established ouer thy countrie: and finally, thou must obey thy domesticall superiours, father and mother, maister and mistresse. This obedience is called necessarie, because no man can exempt him selfe, from the debt and dutie of obeying the aforesayd superiours, whome God hath placed in authoritie, to command and gouerne, each one according to the charge appointed vnto him ouer vs. Doe then that which they commaund, and that is necessarie obedience: but to doe this more perfectly, their counsailes also, must be followed & their inclinations and desires, so farre as charitie and prudence will permitt thee. Obey them, when they command such things as are agreeable to thine owne will, as to eat, to recreate thy self: for though it seeme no great virtue to obey in these occasions, yet would it be a great vice to disobey in them. Obey them when they

com-

command things that are indifferent in them selues, or in thy iudgement, as to weare this, or that habit, to goe this way, or that way, to sing, or to be silēt: and it wilbe verie commendable obedience. Obey them when they command hard, displeasaunt, and vneasie things: and it wilbe perfect obedience.

3. Obey. I say sweetly without replie, promptly without delaye, cheerfullie without repining, and aboue all, obey louingly, for loue of him, who for our loue made him self obedient, euen to the death of the crosse, and who (as S. Bernard sayth) chose rather to lose his life, then to lose obedience.

4. To learne to obey easilie thy superiours, accustome thy self to condescend and folow the will of thy equalls, giuing place to their opinions, when they are nor vicious, or naughtie, without all strife wrangling or contention, accommodate thy self willingly to the desires of thy inferiours, so farre as reason may permitte, and neuer exercise any imperious commands ouer them, so long as they be good and virtuous.

5. It is a great deceit and errour in vs, to imagin that we would obey more easilie, if we were religious, when we find our selues rebellious to such as God hath placed ouer vs.

6. We call that obedience voluntarie, wher vnto we bind and oblige our selues by our owne choice, and electiō, and which is not imposed vpon vs by anie other. Men choose not ordinarilie their prince, their bishop, their father or mother, nor manie times men their wiues, nor woemen their husbands: but they choose their ghostlie father, and spirituall directour. Yf then thou choose by vow to obey, (as we sayd aboue, that the holie mother Thereia, besides her obedience solemnelie vowed to the superiour of her order, bound her self by a simple vowe to obey father Gratian) or if without a vowe thou dedicate thy self to the obedience of some guide and gouernour, yet allways is this obedience termed voluntarie, because it is grounded, vpon our free will, and depends vpon our owne election.

7. We must obey all our superiours,
but

but euerie one in that, in which he hath charge ouer vs : as in that which belongeth to ciuill policie , and publique affaires , we must obey our prince ; our prelates in that which belongeth to ecclesiasticall matters; our father, our husband, & our maister in domestical businesse ; and our ghostlie father or spirituall directour , in the peculiar guidance of our conscience, and soule.

8. Cause thy ghostlie father, to order dispose , and impose , all the actions of pierie, which thou shouldest exercise, for so they wilbe more excellent, clothed with a double beautie and merit; the one taken from them selues, because they are good of their owne nature and substance ; the other taken fro thy obedience to thy directour, in virtue wherof thou doest performe them. Happie are the obedient , for God will neuer suffer them to goe astraye.

Of the necessity of Chastitie.

CHAPTER 12.

- I. **C** HASTITIE is the lillie of virtues ; it maketh me equall to Angels. Nothing is beautifull but by purities.

puritie : and the puritie of men , is chastitie. Chastitie is called honestie, and the profession therof , honour : it is named, integritie ; and the contrarie therof , corruption. In few words, chastitie hath this excellencie a part, to be jointly, the beautifull and louely virtue of soule and bodie.

2. It is neuer lawfull to receaue any vnchast delight from our bodies in any sort whatsoeuer, but onely in lawfull marriage : for the sanctitie of that sacrament by iust recompence , repaireth the losse we receaue in that kind of pleasure. And yet even in marriage, the honestie of the intention must allways be kept, that though there be some indecencie in the delight taken, yet there be always puritie and cleannes, in the intention and will that receaueth it. The chaste hart, is like the mother-pearle ; which receaueth no drop of brackish water , but onely the dew that falleth from heauen : and a chaste hart admitteth no pleasure, but onelie in marriage , which is ordained from heauen : Excepting onelie the lawfull delight of marriage, it is not lawfull so much

much as in thought, to entertaine voluntarilie, and deliberatlie, any voluptuous or carnall delight.

3. The first degree of this virtue, may be (my Philotheus) to take heed of intertaining any kind of pleasure, that is prohibited, or forbidden; as all those, are, which are receaued out of marriage; and those likewise which are taken in marriage, but not according to the rule of marriage. For the second degree, refraine as much as is possible, from all vnprofitable and superfluous delights, although lawfull, and permitted. For the third degree, fix not thy affection vpon the pleasures and delights ordained and commanded in marriage it self, for though it be lawfull to vse those delights, which are necessarie for the end, and institution of matrimonie, yet for all that, we must neuer fix our hart therevpon.

4. All persons and estates need this virtue. They that be in widowhood, must haue a courageous and strong chastitie, to auoide not onlie the present or future objects, and occasions of delights, but to resist the imagination
which

which lawfull pleasures, receaued in marriage in former times, may breed in their remembrance, their minds therefore being more subiect to vncleane allurements, and vnchast impressions. For which cause S. Augustin admireth the puritie of his deere frind Alypius, who had whollie despised and forgotten the pleasures of the fleshe, though tasted by him sometimes in his youth. And trulie we see, that when fruites are not yet tainted with rottennesse, they may be wel preserued, some in straw, some in sand, & some in their owne leaues: but being once tainted with a litle rotte, it is almost impossible to preserue them long, but by consiting or conseruing them in honnie and sugar. Euen so chastitie which is not yet violated, may manie wayes be garded and kept whole, and vntouched: but being once corrupted, though but a litle, can not be preserued, but by an excellent deuotion, which (as I haue oft repeated) is the honnie and sugar of the mind.

5. Virgins haue need of a merueilous simple and tender chastitie, not suffring the touch of anie thing contrarie to
their

their cleannes, but to bannishe without all delay from their verie thoughts, all sorts of curious conceipts, representations, or remembrances of carnall pleasures: which indeed, deserue not that men should desire them, since Asses, and swine be more capable of them, then men. Lett these pure and louely-cleane soules therfore, neuer doubt, but that chastitie is incomparable better, more delightfull, & more honourable, then anie pleasure cōtrarie therynto. For, as great Saint Hierom sayth, the deuill endeuoureth violently, to force virgins to desire the triall of these fleshlie pleasures, presenting and painting them to their thoughts, infinitlie more pleasaunt and delicious, then indeed they are: which manietimes troubleth them much, esteeming (as this Saint sayth) that to be more sweet, which they haue not as yet tasted. For as the litle Butterflie, seeing the flame of a candle, houreth curiously about it, to proue whether it be as sweete, as it is faire; and forced with this fantasie, ceaseth not, till she burne her selfe to death
at the

at the verie first triall: so these young folk, suffer themselves oft times, to be seased with the fond and false imagination, which they frame of the pleasure of voluptuous flames, that after many curious thoughts spent vpon them, in fine they cast themselves vtterly away in the triall of them; more sottish and foolish in this, then the butterflies, which haue some occasion to imagine that the flame is sweet, because it is beautifull: wheras these fond fooies, knowing that the pleasures which they houer about, are indecent, & dishonest, abstaine not for all that, to prosecute their beastlie and brutish delectation.

6. As for married folk, though the common people cannot be perswaded therto, yet is the virtue of chastitie most necessarie to them: for chastitie of marriage, consisteth not in abstaining absolutly and wholly from carnall pleasures, but in being continent, moderate, & temperate in the vse of them. Now as this commandement (be angry, but sinn not) is in my opinion harder then this, (be not angry:) which is rather giuen to auoide anger, then to
rule

rule and gouerne it : so is it farre easier to keep ones self altogether frō fleshlie delights, then to keepe due moderation and temperance in them. True it is, that the holy licence of marriage, hath a particular force and virtue, to extinguishe and allay, the heat and fire of concupiscence. But the frailtie of them that enioy this licence, passeth easily from permission, to dissolutenes, and from the vse, to abuse. And as we see many rich men to robbe and spoile, not for want, but for couetousnesse : so likewise we see many married folk, to exceed in intēperance and lasciuiousnesse, notwithstanding the lawfull obiects, wherein they might & should containe their desires : their vnbridled concupiscence being like wild-fire, which runneth scorching and burning heer and there, without resting in any one place. It is allways dangerous to take violent purgations ; for yf one take more then they should, or yf they be not well prepared, the poore patient receaueth much damage thereby: Marriage was blest, and ordained in part, for a purgation, and remedie against concu-

piscence; and it is, no doubt, a verie good remedie: but yet violent, and consequently somewhat dangerous, yf it be not discreetly applied.

7. Moreouer, the varietie, and chaunge of humane affaires, besides often and long diseases, do many times separate husbands from their wiues: and therefore married folke, do stand in neede of two kinds of chastitie, the one for absolute abstinence from fleshlie delight, when occasions occurring do separate them: the other, for moderation and temperate vse of marriage pleasures, when they liue together. S. Catherin of Sienna saw among the damned, very manie soules grievouslie tormented, for violating the sanctitie of holy marriage; not for the greatnes of the sinne, (as. Saint Catherin vnderstood) for murthers, and blasphemies are much more enormous: but because when they vsed these pleasures vnlawfully, they made small conscience of them, and therefore continued the longer in them.

8. Thou seest then that chastitie is necessarie for all sorts of people: *follow*
peace

peace with all men (sayth the Apostle) and holines, without which no man shall see God: Where, by holines, is vnderstood chastitie, as S. Hierom, and S. Chrysostom obserue. No my Philotheus, none shall see God without chastitie; none shall dwell in his holy tabernacle, that are not pure of hart; and, as our Sauour him self sayth, dogges and vnchast shall be bannished from thence, and happie are the pure of hart, for they shall see God.

Aduices how to preserue chastitie.

CHAPTER 13.

1. **B**E exceeding diligent to withdraw thy self from all occasions and baytes of incontinencie; for this vice worketh insensible, and vnperceaued: and from verie litle beginnings, proceeds to great incōueniences. It is allwayes more easie to auoide damage before it come, then to redresse it when it is happened.

2. Mens bodies are like glasses, which cannot be caried together touching

ching one another, without danger of breaking; and like fruits, which be they neuer so sound and well-seasoned, yet by touching one another, are tainted with rottenesse. Water it self in a vessel, be it neuer so fresh, being once touched by any beast, cannot long time be preserved in his freshnes. Neuer suffer any man (ô Philothee) to touch thee vnciuilly, eyther for myrthe, or for fauour: for though peradventure chastitie may be preserved in those actions, that are more of lightnes then of malice: yet the puritie and flower of chastitie, receaueth some detriment & losse by them. But to suffer thy self to be touched dishonestly by any, is the vtter ruine and ouerthrow of chastitie.

3. Chastitie dependeth of the soule as of her originall roote, and respecteth the bodie, as the matter about which she worketh. This is the cause that she may leese her self by all the exterior sences of the bodie, and by the temptations and desires of the soule. It is lasciuiousnesse to behold, to heare, to speak, to smell, or touch any dishonest thing, when the soule obserueth it,
dal-

dallieth in it, and taketh delight and pleasure therein. Saint Paul in one word sayth: *Let not fornication be so much as once named amongst you.* The Bees not only refuse to touch any carrion, but hate extremly, and therefore flie haſteily, from all vnſauourie ſmells proceeding from it. The ſacred ſpouſe in the Canticles is ſayd, to haue her hands full of myrre that it droppeth downe from her fingers, and myrre preſerueth from corruption; her lippes are coloured with a bluſhing vermillon, betokening mo-deſtic and ſhamefaſtneſs in words; Her eyes are of Doves, for their puritie; ſhe weareth golden earrings, as neuer daring to heare of any vncleanneſſe; her noſe is cōpared to the cedars of Libanus, that are incorruptible: ſuch ought to be the ſoule of Chriſts ſeruant, chaſt, honeſt, cleane in hands, lippes, eyes, eares, and all her bodie.

4. To this purpoſe will I tell thee what the ancient father Iohn Caſſian reporteth, as from the mouth of Sainct Baſil the great: who ſpeaking of him ſelfe, ſayde: *I know not what belongeth to Women, yet am I not a Virgin.* For

truly chastitie may be lost as manie wayes, as there be kindes of lasciuiousnesse, and fleshlie delights: which according as they are great or litle, so dee they weaken, wound, or kill it out right. There are certaine particuler frindships, and vndiscreet, foolish, sensuall passions, which to speak properlie, do not violate and corrupt chastitie, but yet do greatlie weaken it, and staine the beautifull white of this pure virtue. There are other familiarities and passionate frindships, not onelie indiscreet, but vicious; not onelie fond, but dishonest with all; not onely sensuall, but carnal: and by these chastitie is at least sorelie hurt, and wounded: I say at the least wounded, because it dieth and perisheth altogether, when these dalliances and wanton actions, do cause in the flesh the vttermost effect of voluptuous delight: for then it is lost more vildly, wickedlie, and detestablie, then when it is corrupted by fornication, by adulterie, by incest; since these latter kindes of dishonestie, are onlie finnes; but the former (as Ter-tullia sayth in his booke of chastitie, or sham-

shamfastnesse) are certaine monsters of iniquitie. Now neither Cassia, nor I my self thinke, that S. Basils words are to be vnderstood of any such filthie disorder, when he sayd of him self, that he was no virgin: but he sayd so onelie for vnchast & voluptuous thoughts, which though they defiled not his bodie, yet did they contaminat his soule, of the puritie and chastnes wherof, all generous and noble spirits are exceeding iealous.

5. Haunt not the companie of vnchast persons, principallie, if withall they be shamelesse, and impudent, as for the most part they be. For as the hee Goates, licking the sweete Almond trees with their tongues, do make them degenerate into bitter Almonds: so these wanton soules, infected with the stinche of fleshlie lusts, do scarce speak to anie of either sex, but they make them in some sort, fall from the cleannesse of their chastitie: they beare poison in their eyes, and in their breath like Basiliskes. But contrariwise, keep companie with chaste & virtuous people: meditate & read oftē holy things: for the word of God is chaste,

and maketh them chaste, that delight therein: which made Dauid compare it to the Topace, a pretious stone, whose propertie, is to assuage the ardour of concupiscence.

6. Keepe thy selfe always neere and close to Iesus Christ crucified: spirituallie by meditation: and really by holie communion: for as they that lie vpon the herbe Agnus castus, become them selues chaste: so thou resting and reposing thy hart in, and vpon God, (who is the true chaste and immaculate lambe) thou shalt soone perceauethy soule cleansed from all kind of lasciuiousnesse.

Of pouertie of spirit, to be obserued in riches. CHAP. I 4.

I. **B**LESSED are the poore in Spirit, for theirs is the Kingdom of heauen: accursed then be the riche in spirit, for the miserie of hell is for them; I call him rich in spirit, who hath riches in his spirit, or rather hath his spirit whollie busied and buried in
his

his riches. The Alcyons make their nests no bigger then the palme of a hād, and leaue but one litle hole in them, on the vpper side : then do they place them vpon the edge of the sea-shore, and frame it so firme and sound in all parts, that when the waues doe chance to hoise them selues vp, yet the water can neuer get in, but they remaine floating aboue the waues; hauing allways as it were, the vpper hand of the sea, euen in the midst of the sea. Thy hart (deare Philotheus) must be in the self same manner, open onlie to heauen-ward, and impenetrable, neuer geuing place to riches & transitorie goods; with which if thou chaunce to abound, yet keep thy hart free from doating on them with too much affection : let it in the midst of great wealth, be alway maister of thy wealth, aboue thy riches, not beneath, franck and free out of them, not entangled in them. No, no, lodge not this celestiall spirit of thine, in these base earthlie goods, let it be alwayes ouer them, neuer in them.

2. There is great difference betwixt hauing poison, and being poisoned.

O s

Al Apo-

Al Apothecaries almost, haue poison to vse at diuers occasions, but they are not for all that empoisoned; because they haue not poison in their bodies, but in their shoppes. Euen so thou mayst haue riches, without being empoisoned at all with them: if thou keep them in thy bagges, or in thy house, and not in thy hart. To be riche in deed, and poore in thought, and desire, is the greatest felicitie of a Christian: for he hath by that meanes, the commoditie of riches for this world, and the merit of pouertie, for the world to come.

3. Ah Philotheus, no man will confesse him self to be couetous, euerie one contemneth in words that basenes and vilenes of hart: they lay their excuse vpon the great charge of children which vrgeth them; vpon the rule of wisdom, which requireth, that men should diligentlie lay vp meanes to liue; they neuer haue too much, some necessities are always found out to gett more. Nay the most couetous wretch of all, will not onelie not confesse himself to be such, but
thincketh

thincketh in his conscience he is not couetous. No, forsooth, is he not; for couetousnes is a monstruous ague, which maketh it self so much more insensible, by how much more violent and burning it is. Moyse saw that holie fire, which burned in the bush, and yet consumed it not at all: but this profane fire, consumeth and deuoureth the couetous person, and yet burneth him not; nay in the midst of his heates, and ardour, he boasteth of the coolest refreshing ayer that hart could wishe, and esteemeth his insatiable and vnquencheable drought, to be a naturall and delectable thirst.

4. Yf thou desire long, ardentlie, and vnquietlie the riches which thou hast not, it is but a iest to say, that thou desirest not to come by them vnlawfullie, neither doest thou leaue to be couetous for all that. He that desireth a long time, with burning thirst, and vnquiet wishes, to drinck, albeit he desire cold water onlie, yet he giueth sufficient witnessse that he is

troubled with an ague. O my Philotheus, I know not, I, whether it be a iust desire, to desire to haue iustlie, that which another possesseth iustlie: for it seemeth to me, that by such, desire we would proffit our selues, by the damage of others. He that iustlie possesseth anie commoditie, hath he not better right to keep it iustlie, then we to desire to haue it iustlie? And why then stretch we our desire to his commoditie, to dispossesse and depriue him of it? Although this could be a iust desire, verilie it is not charitable, for we our selues would not in anie case, that another man should desire, no not iustly, to haue that, which we doe and will iustly retaine. This was the sinne of Achab, who desired to haue Naboths vinyard iustlie, which Naboth much more iustlie desired to keepe: Achab desired it continuallie, ardentlie, vnquietlie, and therefore offended God.

5. Expect (my Philotheus) to desire thy neighbours goods, till he him selfe desireth to part from them, for then his desire will make thy desire to be not onlie iust, but charitable

table also. For I giue thee leaue, to haue a diligent care, to augment thy substance and wealth, so that it be done, not onelie iustlie, but quietlie also and charitable.

6. Yf thou affect much the goods, which thou hast not, if thou be much troubled about them, setting thy hart, and bending all thy thoughts to gaine them, and fearing with a feeling apprehension to loose them, beleeeue me, that thou hast yet the fitte of this burning ague of auarice. For they that haue such fitts, drinck the water that is giuen them, with a hastie greedines, and a certain attentiuie pleasure, which healthie men accustome not to haue. It is impossible to take great pleasure in a thing, but that our affection is much placed vpon it.

7. Yf thou chaunce to suffer anie losse of thy goods, and feelee thy hart clogged with sorow, and afflicted therewith: beleeeue me, Philotheus, thou bearest ouer much affection to them; for nothing so much witnesseth the loue we beare to a thing which we haue lost, as the affliction and discontent

content which we shew for the losse.

8. Desire not then with a full deliberate; and earnest desire, the wealth and commoditie, which thou hast not; and setle not thy hart vpon that which alreadie thou hast; discomfort not thy self for the losses which befall thee: and then thou shalt haue some reason to say and belceue, that being rich in effect, thou art not withstanding poore in affection; that thou art in deed poore in spirit, and consequently, that the kingdom of heauen appertaineth vnto thee.

*How to practise true and reall pouerty,
remayning notwithstanding
reallie riche.*

CHAPTER 15.

I. **T**HE painter Parrhasius, represented in his pictures, the people of Athens by a most wittie inuention, painting out their diuerse and variable humours, cholerick, vniust, vnconstant, vncourteous, mercifull,

full, high-minded, proude, humble, and cowardly: and all this together. But I (my deare Philotheus, would doe more then all this, for I would put into thy hart riches and pouertie both at once, a great care, and a great contempt, of temporall affaires.

2. Take much more care to make thy temporall goods profitable, and gainfull, then worldly men doe. Tell me, the gardiners of great princes, are they not more curious, and diligent to deck and trimme vp the gardens they haue commended to them in charge, then yf they were their owne in proprietic? And what is the reason therof? because without dout they consider those gardens, as Kinges and Princes gardens, vnto whome they desire to make themselues acceptable, by their good seruice. My Philotheus, the wealth and possessions which we haue, are none of ours, God hath committed them vnto our charge to cultivate them, and his will is, that we make them profitable and gainfull: and therefore we doe him good seruice when we take care of them. But this
care

care must be in vs greater, & constant
then worldlings haue of their ri-
ches. For their labours are for the loue
of them selues, and ours must be for
the loue of God. Now as self-loue is
violent, troublesome, and hastie; so
the care that we take to satisfie this
self-loue, is full of vexation, of an-
guishe, and disquiet; And as the loue
of God is sweet, peaceable, and quiet:
so the care which proceedeth from it,
although it be euen about worldly
goods, is both amiable, sweet, and gra-
cious. Let vs then haue this gracious
care of preserving, yea and of en-
creasing our temporall commodities,
whensoever any iust occasion shall
present it selfe, and so farre forth,
as our estate and condition requireth:
for God will that we doe so, for the
loue of him.

3. But take heed that self loue decea-
ue thee not, for some-time it counter-
faiteth so craftilie the loue of God, that
thou wouldst verilie thinck it were
the same. Now that it deceaue thee
not; and that this care of thy tempo-
ral goods, turne not into secret avarice,
ouer

ouer and aboue that which I sayd in the chapter going before, we must very often practize, a true, reall, and actuall pouertie, in the middest of all the riches and wealth, that God hath giuen. vs.

4. Allwayes then abādon some part of thy goods, bestowing it vpon the poore with a willing hart, for to giue away that which one hath, is to impouerish himself willingly, and the more one giueth, the more poore he becometh. True it is that God will pay it & rēder it all againe, not only in the next world, but euen in this present life; (for nothing so much prospereth our tēporall estate, as almes-giuing) but notwithstanding, vntill such time as God doth restore & repay that which thou hast thus giue, thou remainest by so much poorer in deed thē thou wast. O how holy & rich is that pouertie, which cometh by almes-deeds?

5. Loue poore folk, & pouertie, for so shalt thou become poore in deed, because as the holy scripture teacheth, we are *made like the things which we loze*. Loue makes louers felowes, & equalls; who is weak (sayth S. Paul) *with whome I am not weake*? he might haue said likewise: who

is poore, with whome I am not poore: for loue made him like those whome he loued. Yf then thou loue the poore frō thy hart, thou shalt be trulie partaker of their pouertie, & become as poore, as they. But yf thou loue the poore, witnesse this thy loue, by going oftē amōg them: be glad to see them in thine owne house, and visit them in theirs; keep them companie willingly, reioyce that they approache nigh thee in the church, in the street, and els where. Be poore in talking, speaking, and conuersing, courteouslie amonge them: but be riche-handed, giuing them liberallie of thy goods, as hauing more abundance.

6. Wilt thou goe one steppe farther, my Philotheus, cōtent not thy self to be poore, but procure to be poorer thē the poore thēselues. And how may that be? The seruant is inferiour to his maister: be thou then a seruant of the poore: goe and attend on them in their beds, when they are sick, I say attend on them, and serue them with thine owne hands: be their cooke thy self, and at thine owne expences, be their landresse, and bleacher of their linnen. O Philotheus, this

man-

māner of seruice, is more glorious then a kingdome. I cannot sufficiently admire the ardent affection, with which this counsell was put in practize by S. Lewes, one of the greatest kings vnder the sonne, & I meane, one of the greatest in all kind of greatnes & excellēce. He waited oft times at the table of the poore, whome he nourished, & caused three poore men almost euerie day, to dine at his owne table, & eat him self often the reliques of their porage, with such a loue as the like hath not beene seene. When he visited the hospitalls of sick folks (which he did verie often) he serued them ordinarilie, which had the most horrible and loathsome diseases, as lazars, cankers, and such like: and performed all this seruice vnto them bare headed, and kneeling on the ground, considering and respecting in their persons, the Saucour of the world: and cherrishing them with as tender a loue, as any sweete mother could doe her one child. Saint Elisabeth daughter to the king of Hungary, often times put her self amongst the poore, and for her recreation,

some-

sometimes would apparell her self like a poore woman amongst her ladies, saying vnto them, yf I were poore, thus would I attire my self. O good God (Philotheus) how poore were this Prince and princeesse, amidst their royall riches, and how riche were they, in this their admirable pouertie! Blessed be they that be poore in this sort, for vnto them belongeth the kingdome of heauen. *I was hungry, and you gaue me to eat: I was naked and you clothed me; possesse you the kingdom prepared for you, from the foundation of the world:* will the king of the poore, and of kings, say at his great doomes day.

7. There is no man but vpon some occasion, one time or other, shall stand in need of some commoditie. Sometimes comes a guest whome we ought, or would entertaine royallie, and for the present, we haue nothing to receaue him in good sort withall; Sometime our best apparell is in one place, and we our selues in another, where occasion requireth, that we should goe better clothed. It happens another time, that all the wines of our cellars doe worke,

worke, and loose their tast: so that there remaine onely lowe, and greene wines, for our owne vse. Another time in a long iourney, we light vpon some cottage to lodge in, where all things are lacking; wher there is nether table, nor chaire, nor bed, nor chamber, nor anie to serue vs. To be brief, it is a verie ordinarie thinge, to stand oft times in need of some necessarie commoditie, be we otherwise neuer so rich; well, this is to be poore in effect, and in verie deed, when we lack these things. Philotheus, reioice in such occasions, and accept them with all thy hart, and suffer them cheerfully, for Gods loue.

8. When some inconuenience befallles that empouerisheth thee, ether of a great deale or of a litle, as tempest, fire, inundations, dearth, theeues, processe, persecution, or the like, ô then Philotheus is the time indeed, to practize povertie of spirit, receauing with mildnes this losse & diminishing of our wealth, and accommodating our selues, patiently and constantly, to this vnexpected empouerishment. Esau presented himselfe to his father, with his hands all hairie,

hairie, and so did Iacob likewise: but because the haire that couered Iacobs hands, stuck not to his owne skin, but to his gloues, one might haue taken away the haire from him without hurting him: but because the haire of Esaus hands, grew vpon his owne skinne, and not vpon his gloues, being hairie by nature, he that would haue endeououred to pull of his haire, should haue put him to paine and torment, and he would haue strived and sweat to defend him self from fleaing. When our riches cleaue to our verie soule, if a tempest, if theeues, if a catch pole do but snatch anie peece from vs, what complaints, what stirres, what impatience presently shew we? But when our riches cleaue but onely to the care that God would haue vs take, and do not stick to our hart, if they fleece vs, and despoile vs of them, we do not fall beside our selues therefore, nor loose the quiet and tranquillitie of mind. This is the difference betwixt beasts, and men as touching their clothes: for beasts clothes, stick to their fleshe, and mens apparel, are only cast about them, so that they may be

put

put of and one at their pleasure,
without anie paine or inconuenience.

*How to practiſe richnes of Spirit,
in reall pouertie.*

CHAPTER 16.

1. **B**UT if thou chance to be verilie
poore in deed, Philotheus, O
God, be then poore likewise
in spirit: make a virtue of necessitie,
and value this precious pearle of po-
uertie at the high rate and estimation
which it deserueth. The lustre therof
is not discouered, perfectlie in this
world, and yet neuer the lesse it is ex-
ceeding rich and beautifull.

2. Be patient, because thou art in
good companie. Our Lord, and our
Ladie, the Apostles, so manie Saints,
both men, and women, haue been ex-
ceeding poore, though they had mea-
nes to be riche, yet they contem-
ned riches. How manie great world-
linges haue there been, and are, who
euen with mightie contradictions and
resistan-

resistance of their frinds, haue endeou-
 ned, and doe intend with incompara-
 ble care, to find out holie pouertie, and
 enioy her companie in cloisters and
 hospitalls? Witnesse S. Alexis, holy Pau-
 la, holy Paulinus, S. Angela, and a
 thousand others; And behold heere,
 Philotheus, holie pouertie more fauou-
 rable to thee then to them, she presen-
 teth her self vnto thee of her owne ac-
 cord; thou hast mett with her, without
 searching painfully after her: embrace
 her then as a deare frind of Iesus Christ,
 who was borne, who liued, and died in
 pouertie, pouertie was his nurse, and his
 hostesse all his life.

3. Thy pouertie Philotheus, hath
 two great priuiledges, by which she
 can make thee riche in merits and de-
 serts. The first is, that she came not vn-
 to thee at thy owne inuiting, or ele-
 ction, but by the only will and choice
 of God, who made thee poore, without
 any concurrence of thy owne will. That
 then, which we receaue purely from
 Gods holy will, is allway most accep-
 table vnto him, prouided that we recea-
 ue it cheerfully, and for loue and reue-
 rence

rence of his holy will ; where there is least of our owne will , there is most of Gods pleasure : the simple and pure acceptance of Gods will , maketh patience most excellent , and meritorious.

4. The second priuiledge of thy pouertie is , that it is a pouertie poore in deed , and in good earnest. Pouertie that is commended , cherrished , esteemed , succoured , assisted , & is not altogether poore , it hath yet some riches in it. But pouertie which is despised , eschewed , reuiled , reproached , and abandoned of all , is pouertie in deed. Well such is ordinarily the pouertie of worldlie men , for because they are not poore by their owne choice , but by meer necessitie , men make no great account of their pouertie , and making no great account of it , their pouertie is poorer then the pouertie of religious men : notwithstanding that religious pouertie , hath a verie great excellencie , and much more commendable by reason of the vowe and holie intention , for which it was chosen.

5. Complaine not then (my deare
P Phi-

Philotheus) of thy pouertie. For we cōplaine not, but of that which displea-
seth vs: and yf pouertie displease thee,
thou art no more poore in spirit, but
riche in affection.

6. Be not discōforted, that then thou
art not so well sauuccoured and assisted,
as is meete and requisite, for in this wāt
consisteth the excellence of pouer-
tie. To haue a desire to be poore in-
deed, and yet not willinge to haue in-
commoditie, is an ouer-great ambi-
tion: for that were to be willing, to
haue the honour of pouertie, and the
commoditie of riches.

7. Be not ashamed to be poore, or
to aske almes for Gods sake. Receaue
with humilitie that, which shalbe giuen
thee, and take the denially meekly and
quietlie. Remember often the voyage,
which our Ladie made into Egypte, to
carie thether her deere childe, and how
much contempte, pouertie, and mise-
rie she was driuen to suffer. If thou liue
thus, thou shalt be most riche amidst
thy pouertie.

of

of frindship : and first of fond, and
fruitlesse frindship.

CHAPTER 17.

I. **L**OVE hath the first and chiefe place among all the passions of the soule: it is the king of all the motions of the hart, it changeth all the other into it self, and maketh vs all together such, as is the thing which we loue: take heed then, O Philotheus, that thou loue no bad thing, for then thou thy self wilt become altogether bad. Now of all loue, frindship is the most dāgerous, because other loue may be built vpon cō-
munication, hardly can one haue frindship with another, without participating of his qualities and conditions.

2. All loue is not amitie or frindship for one may loue, and not be beloued, and thē is there loue, and not frindship: because frindshippe, is a mutuall loue, and yf the loue be not mutuall, it is not frindshippe. Neither is it enough that it be mutuall, but the parties that loue one another, must know and acknowledge the affection that is betweene them: for yf they know it not, they
P 2 loue

haue loue one to the other, but not frindshippe. There must be also some sort of communication betwene them, for that is the ground of amitie: and according to the diuersitie of communications, frindshippe also is diuerse: & communications are diuerse, according to the diuersitie of goods which they do mutually cōmunicate: yf they be false, vaine, and forged goods, then is the frindshippe false and forged: yf they be good indeed, thē is the frindshippe true; and the more excellent the goods communicated be, the more excellent is the frindshippe. The honnie is best, that is gathered frō the blossoms of the sweetest and excellentest floures: and as there is honie in Heraclea a Prouince of Pōtus, which is poisonous, and maketh them senselesse that tast of it, because it is gathered from the venemous hearbe Aconitum; which groweth in great abundance in that countrie: euen so frindshipp grounded vpon the cōmunication of false and vitious things, is altogether false and wicked frindshippe.

3. The cōmunication of carnal pleasures, is a mutuall propension & inticement

ment to such delights: which can no more beare the name of frindshippe among men, then the self same cōmunicatiō of pleasures among asses & horses. And yf there were no other cōmunicatiō in marriage, there were also no frindshippe at all: but because beside that cōmunication of those delights, necessarie for the procreation of children, there is also in the estate of marriage, mutuall & indiuisible cōmunicatiō of life, labour, goods, affectiōs, & of indissoluble faith & loyaltie, therefore is the loue of marriage a trew and holy frindshippe.

4. Frindshipp grounded vpon the cōmunicatiō of sensuall pleasures, is verie grosse, & vnworthie the name of frindshippe, as also is that which is founded vpon friuolous and vaine virtues, which depend only of the iudgemēt of the sense. I call those pleasures sensuall which principally & immediatly are receaued by the operations & actiōs of the exteriour senses of the bodie, as is the beholding of faire beautie, the hearing of sweet voices, touching daintie bodies, & the like. I call friuolous virtues, certaine abilities & vaine qualities, which feeble

and ignorant wits call virtues, and perfections. Harken to the greater part of maidens, women, & young folk, they will not faile to terme such a gentleman wondrous virtuous, and endewed with great perfections, because he danceth well, he playeth well at all games, he goeth decently apparelled, he singeth wel, he discourseth well, he is of a courtely behaueour. And iesting wits esteeme him most virtuous amongst them, that is the gteatest scoffer. But as al other things which depend on the corporall senses of men, so also these amities, which belong to the, are rightly termed sensuall, vaine, & friuolous, & deserue rather the name of follie, or fancie, then of frindshipe and amitie. Such are ordinarily the amities of youg folke, which respect and affect a trimme bearde, faire lock, or goodly tramells of haire, louely lookes, smiling eyes, gay apparell, idle behaueour, & foud prating: frindships only fitte for the greene age of those louers, whose virtue is but yet penn-feathered, & whose iudgemēt is yet in blossom: & such amities, as they are slightly grounded, so they lightlie passe away, & melt

melt like snow in the sunne.

Of loue, and loue toyes.

CHAPTER 18.

I. **VV** HEN these foolish amities passe among persons of diuerse sex, without pretence of marriage, they be called rightly loue toyes: for being but certaine abortiue, or vntimely images, or rather shadowes of amitie, they deserue not the name of true loue or frindshippe, for their incōparable vanitie & imperfection. And yet by them are the harts of men & women engaged, chained, and entangled the one with the other in vaine, vpon foolish affections, founded vpon these friuolous communications, & fond delights, of which but euen now I spake. And although these foolish loues do ordinarilie melt, and turne into carnall actions, and filthie lasciuiousnelle: yet that is not the first designe & intention of the persons betwixt whome they passe, for then they would no more be loue toyes, but manifest and detestable leacherie. Some times manie yeares passe, ere any such

grosse wickednesse happen betweene them, that are infected with this follie: and no action wilbe committed directly contrarie to bodilie chastitie: the parties onelie contenting them selues to steepe their harts, (as it were) in wishes, desires, sighes, wooing speeches, and such like vanities, and all this for sondrie motiues and pretensions.

2. Some haue no other designe then onlie to satisfie their harts in giuing and taking loue, folowing their amorous desires: and these take not much consideration in choice of their loues, but onlie folow the cast of their owne inclination: so that at the first encounter of anie object pleasing their humour, neuer examining the inward conditions, or qualities, of the partie, they will out of hand begin this frivolumous communication of wanton loue, and thrust them selues so farre into those miserable snares, from which afterward they shall haue much a doe to deliuer them selues. Others suffer the selues to walke that trade of vanitie, esteeming it no small glorie, to take & linck harts together by loue: and these persons,

persons, making election of their loue for glories sake, set vp their snares, and spread their sayles, in great, eminent, rare, and illustrious places. Others are caried away both by their amorous inclination, and vaine glorie iointlie: for though their hart is alltogether inclined to loue, yet will they not talke of it, without some aduantage of glorie. These amities are all naught, foolish, & vaine: naught, because they end and die at length in the sinne of the flesh, and steale away the noble passion of loue, and consequentlie, the hart from God, from the married wife, & from the husband, to whome it was due; foolish, because they haue neither reason, nor foundation: vaine, because they yeld no profit, nor honour, nor contentment: nay contrarilie, they loose time, staine honour, and giue no other pleasure, but onely a vaine desire to hope for they know not what, and pretend, they vnderstand not wherfore; for it seemeth still to these base & feeble spirits, that there is I wot not what, to be desired in the testimonies & signes which are shewed them of mutuall loue: but they cannot

tell what it is: so that their desire is end-
 lesse, & hath no bound, goinge still on-
 ward, and vexinge their harts with per-
 petuall distasts, ieaiousies, suspicions,
 and disquietnes.

3. S. Gregory Nazianzen, writinge
 against vaine wemen, & loue-wantons,
 sayth merueilous well of this matter; a
 litle parcell of the much, that he direct-
 lie speaketh against wemen (but may as
 directly be applied against men) is this
 that foloweth: *Thy naturall beautie is suf-
 ficient for thy husband: but if it be for many
 men, like to a nett spread out for a flock of foo-
 lish birds, what will become of it? he will be
 pleasing to thee, that hath pleased him self in
 thy beauty: thou wilt render him glaunce, for
 glaunce, one wanton looke for another: soone
 after will folow prettie smiles, and often ti-
 mes, languishing loue-tearmes shot forth at
 randome, for an entrance, or first beginning: but
 soone after wilt thou passe to plaine & mani-
 fest idle talke. Take heed o my prating tongue,
 to tell what usually folowes: yet will I say this
 one truth; nothinge of all those things which
 young men and maidens, say, and do together
 in these foolish pass-times, is exempted from
 great and stinging motions of the flesh; all
 the*

the tricks of wanton loue, are link'd one with another and do folow one another, euen as one peece of iron drawne by the load-stone, draweth diuers other peeces likewise after it. O how well saith this great and godlie bishope, what doest thou intend to doe? to make loue? but no bodie maketh loue voluntarilie, that doth not receaue it necessarilie. He that catcheth in this sport, is likewise caught him self. The hearbe Aproxis receaueth fire so soone as it commeth neer it; our harts do the like; so soone as they see a hart inflamed with loue for them, they are presentlie inflamed with loue for it. Well (will another say) I will take but a litle of this flame of loue. Alas thou deceauest thy self, this loue-fire is more actiue then thou imaginest, when thou makest account to haue receaued but one sparckle therof into thy hart, thou wilt be amazed to see that in a moment, it will haue seased vpon thy whole hart, and burnt to ashes all thy resolutions, and turnd thy reputation into smoke. The wiseman crieth out: who will haue compassion vpon an enchanter, stung by a serpent?

I also crie after him : O fooles and senselesse harts, thinck you to charme loue, and tame it as you list your selues? you would play and dallie with it, but it will bite and sting you to the hart : & what thinck you then will be spoken of you? euerie one will deseruedly mock and scoffe at you, that would needs vntertake to enchaunt loue, that vpon a false assurance, would put into your bosome so dangerous a snake, which hath enuenomed your soule, and poisoned your honour and estimation.

4. O good God! how miserable a blindnes is it, to trifle away in this sort, vpon so friuolous an aduantage, the principall iewell of our soule? Philotheus, God careth not for man, but in regard of his soule: nor for the soule, but in regard of the will: nor for the will, but in regard of the excellent acts of loue. Alas how much want we of that store of loue which we need? the defect of our loue to God-ward is infinite, and yet in the meane time, wretches that we be, we lauish it out and mispend it riotously vpon vaine & friuolous things, as if we had enough, and too much to spare.

spare. But consider that our great God, who hath reserved to him self the loue of the soule, onlie for an acknowledgement of our creation, conseruation, & redemption : will exact a verie straight account, for all these foolish expences of so pretious riches : if he make so rigorous an examination of idle words, what will he do of idle, impertinent, foolish, and pernicious loues ?

5. The Walnutte tree endamageth the vines and fields where it is planted : for being so great a tronk, it draweth all the fat & sappe of the ground where it groweth, and maketh it afterward vnable to nourish other plâts: the leaues therof are so stuffed together, that they make too large and thick a shadow ; and allureth traualers vnto it, who to beat downe the nuttes, spoile & tread downe all round about it. These wanton loues doe the verie same harme to the soule : for they do whollie possesse the soule, & so vehemently draw all the other motions vnto it, that she is not able to employ her powers in any other good work their entertainments, communicatiōs, parlies, and amorous toyes, are so frequent.

quent, that all their goldē time, all their good leasure is spent in them; & finally they draw so manie temptations, distractions, suspicions and other such badde adherents, that the whole hart is tired & trampled therewith. To be brieffe, these wanton loues doe not onely thrust out of dores the heavenly loue of God, but with all bannish the feare and reuerence of his maiestie, and weaken the spirit, impaire their reputation: they are in a word the may-game and pastime of courtes, but the milchief, destruction, and pestilence of harts.

Of true friendship. CHAP. 19.

1. **L**OVE euerie one (Philotheus) according as charitie commandeth, & that with as seruēt a loue as thou canst: but haue frindship onely with those, with whome thou maist communicate in good and virtuous things: & the more exquisite the virtues be, in which this mutuall communication is made, the perfecter will the frindshippe be, that is grounded thereon. Yf the communication between you, be in sciēces & learning, the frindship grounded thereon,

reón, is indeed verie commendable: & more cōmendable, if the cōmunication be in virtues, with prudence, iustice, and discretiō. But if the mutuall cōmunication, be exercised in the acts of charitie, deuotion, & true Christian perfection, O God, how pretious & excellent will this frindship be; it wilbe excellent because it cōmeth frō God, excellent because it goeth to God, excellēt because it is placed in God, excellent because it shall last euēlastingly with God. How good is it to loue vpō earth, as they loue in heauē: to learne to cherish one another in this world, as we shall doe eternallie in the next. I speak not heere of the simple loue of charitie, for that must be borne vnto all men, but of spirituall frindshippe, by which two, or three, or manie soules, do cōmunicate their deuotiō, their spirituall affectiōs, & make thē selues to be but one spirit in diuerse bodies. Such happie soules may iustly sing; *Behold how good a thing it is, and how pleasant for brethren to dwell together.* For the delicious balme of deuotion, distilleth from one hart to the other, thorough continuall participation: in so,

in so much that it may be sayd, that God hath powred out vpon this frindship, his blessing and life for euer. All other frindships, are but shadowes in comparison of this: their bonds be but chaines of glasse or iette, in comparison of this great bond of holie deuotion, whose lincks are all of gold.

2. Make no other frindship but this, I meane of those amities, which thou makest anew heerafter; for thou must not therfore forsake, or despise the frindship, and amitie which either the bond of nature, or the obligation of fore-passed duties do bind thee vnto toward thy parents, knisfolks, benefactors, neighbours, and others.

3. Manie peraduenture will say vnto thee, that we should haue no kind of particular frindship or affection, because it distracteth the mind, occupieth the hart, engendreth enuie and emulation: but they are deceaued in their aduise, for hauing seene in the writings of manie deuout authours, that particular amities, and excessiue affections, doe infinit harme vnto religious persons, they imagin therfore, that it is so
with

with the rest of the world. But there is great difference between both cases. For seeing that in a wel ordered monasterie, the common intent and designe of all the religious, is to tend to true deuotion: it is not requisite to make any particular and priuate communications, of their end, and meanes to attaine vnto it: least searching in particular, for that which is common to them all, they fall from particularities to partialities. But for those which liue in the world, and desire to embrace true virtue: it is necessarie to vnite them selues together, by a holie frindship, to back and encourage one another, to help, & support them selues naturallie, for the obtaining of all pietie and goodnes. And as they that go vpo plaine ground, need not to be ledd by the hād, though they which go vpon craggie rocks, or slipperie wayes, doe hold one by the other, to walke more steddilie, and securely: so they that be in religion, stand in no need of particular frindships, but they that walk in the slipperie pathes of the world, must of necessitie haue some frind or companion thereby, to succour
and

and assure one another amongst so manie dangerous passages which they are to go thorough. In the world all aspire not to the same end, all are not of one mind: one must then doubtlesse withdraw himself from some, and ioine himself to other, and so make frindship according to the pretention of the end which he intendeth: This particularitie, maketh a partialitie indeed, but a holie partialitie which maketh no diuision, but only betwixt good and bad, sheep & goates, bees and drones, which is a separation that is most necessarie for our soules.

4. No man can denie, but that our blessed Lord with a more sweeter, tender, & particular amitie loued S. Iohn, Lazarus, Martha, and M^g dalen, then he did others of his frinds and acquaintance, for the scripture testifieth so much. All men know that S. Peter tenderlie loued S. Mark & S. Petronilla: & S. Paul his Timothee, & S. Tecla, S. Gregory Nazianzen boasteth a hūdred times, of the incōparable frindship which he had with S. Basil the great, & describeth it in this manner: It seemed that in either of
 vs there

vs there was but one soule dwelling in two bodies: for althoughe you must not beleue those philosophers; who sayd that al things were in euery thing: yet of vs two you may beleue, that we were both of vs in each one of vs, & one with in the other: we had both of vs the same pretēſion, to exercise virtue, & to applie all the enterprizes & designes of our life to future hopes, departing in this manner out of this trāſitory world, euen before we came to die corporallie it S. Auguſtin testiſieth that S. Ambroſe loued S. Monica exceedingly, for the rare virtues which he marked in her, & that she likewise eſteemed of S. Ambroſe, as of an Angel of God. But I am too blame to hold thee ſo lōg in a matter that is ſo cleere S. Hierom S. Auguſtin, S. Gregory, S. Bernard, & all the grentest & deuouteſt ſeruāts of God, had moſt particular amities, without any breach at al of their perfection, S. Paul reproaching the ill behaueour of the Gētils, accuſeth thē, that they were people without al affectiō, to witt, that they had no true frindſhip. And S. Tho. with al other good Philoſophers cōfeſſe, that
frind-

frindship is an excellent morall virtue; and he and they speak of particular frindship, since they all say that perfect frindshipp cannot be extended to manie persons: so that perfection doth not consist in hauing no particular amitie, but in hauing none but good, virtuous, and holie.

*The difference betwixt true and
vaine frindship.*

CHAPTER 20.

I. **B**UT now marke an excellent & necessarie aduertisement, my Philotheus; The honny of Heraclea (of which we spake before) which is so venomous, is like the other which is wholsome, so that there is daunger to take the one for the other, or to mingle them both together; for the goodnes of the one, would not hinder the harme which might come by the other. He must be vpon his garde, that will not be deceaued in these frindships, principallie when they are contracted betwixt persons of diuers sex,
vnder

nder what pretence soeuer: for the diuel oftentimes chaungeth one frindship into the other. They beginne by virtuous loue, but yf they be not verie warie, fond and idle loue will first mingle it self, then sensuall loue, and afterward carnall and fleshly loue. Nay there is daunger in spirituall loue, yf one be not verie discreet: though in this it be more difficultie for the diuel to coosen vs in the change, because the puritie and milk-white cleannes of this loue discouereth verie easilie the filth that satan offereth to mingle with it: and therefore when he enterprizeth to deceaue vs in this, he doeth it more craftilie, and maketh impure affections to slide into vs, almost without our notice or feeling.

2. Thou mayst discerne worldly frindship, from holie and virtuous amitie, as the Heraclæan honnie, is knowne from the wholsome: the honnie of Heraclæa is sweeter to tast, then the ordinary honnie is, because of the luscious iuice of the Aconite, for whence it is gathered: and so worldlie amitie floweth with a streame of honnie words, bru-

bringeth always abundāce of passionate speeches, & affectionate commendations, drawne from beautie, from well fauourednes, frō gracious behaueour, and other sensuall qualities: but holie frindship, speaketh simplie, plainlie, & francklie, & commendeth nothing but Gods grace & virtue, the onely foundation vpo which herself is grouded. The honnie of Heraclea swallowed downe, causeth a dizzinesse in the heade: & false frindship breedeth a giddines in the mind, making men to itagger in chastitie, to stūble in deuotion, trāsporting true and holie affection, to daintie languishing lookes, sensuall allurements, disordered sighes, pettie cōplaints that they are not beloued, to alluring gestures of loue termes, poursuite of kisses, & other too familiar and vnciuil fauours, which are assured and vndoubted signes of a neer ouerthrow of honestie. But as for holie frindship, it hath no eyes but simple, chaste, & shamefast: no entertaniments or embracements, but such as be pure & francklie offered in sight of all men; no sighes, but for heauen; no fauours, but spirituall; no complaints,

plaints, but when God is not loued ; infallible and euident tokens of honest and chaste loue. The honnie of Heraclea troubleth the sight , and this worldlie frindship blindeth the iudgement , so that they which be infected therewith , thinke they doe well, when they doe ill, and esteeme their excuses and pretexts to be true and irreprocheable reasons ; they feare the light , and loue darknes. But holie frindship hath a cleere eye sight, and neuer hideth her self , but appeareth willinglie before honest persōs. In fine the honnie of Heraclea, leaueth a bitter relish in the mouth : and so false and wanton frindships, turne to carnall wordes, & fleshlie requests, and, if they receaue the deniall, into iniuries, caualles, slaunders, sadnes, confusions, ieaalousies, which oft times prouoke wildnes & madnes of mind. But chaste & true frindship, is allways alike honest, mannerlie, amiable, and neuer changeth, but into a perfecter and purer vnion of spirits, and is a liuelie image of the blessed frindship vsed in heauen.

3. Saint Gregorie Nazianzen sayeth that the crie of the Peacock , when he she-

sheweth his starrie-wheeled taile, prouoketh the peahennes to lust: when we see a man play the peacock, deck, and trimme vp him self, and then come to parlie and prattle with a woman without pretence of marriage, without, doubt it is but to prouoke her to dishonestie, and a chaste woman should stoppe her eares, to the end shemight not heare this peacocks ill fauoured noife, nor the voice of this false enchaunter, who would subtilie enchaunt and charme her soule: but the woman that harkeneth, ô God, what an ill signe it is, that the ouerthrow of her reputation is at hand?

4. Young folke, which vse sweete lookes, wanton gestures, secret courtings, or speake words which they would nothaue heard or marked by their fathers, mothers, husbands, wiues, or spirituall maisters: giue sufficient witnessse, that they deale about other matters, then of honour and conscience. Our blessed lady wastroubled in thought when she saw an Angel in a mans likeness: because she was all alone, and he gaue her extraordinarie, though heavenly

nenly praises. O Saueour of the world, puritie feareth an Angel in the shape of a man, and why should not impuritie and frailtie, feare a man, though he come in shape of an Angel, when he praiseth her with humane and sensuall commendations.

Aduices and remedies against naughty frindships. CHAP. 21.

1. **B**V T what remedie against this wicked seminarie of foolish loues, and wanton impurities?

As soone as euer thou feelest thy self surprized with this infection, turne thy self away immediatly, and with an absolute detestation of this vanitie, runne vnto the sacred Crosse of our Saviour, and take his crowne of thornes to put about thy hart, to the end these litle foxes approach no nigher.

2. Take heed of coming vnto any kind of composition with this false enemy; say not: I will giue him the hearing, but will do nothing that he shall will me; I will lend mine eares vnto him, but denie him my hart. O no Phi-

lotheus, for Gods loue be rigorous and stiffe in these occasions. The hart and the eare maintaine one another: and as it is impossible to stoppe a strong streame, that taketh his descent from a steep mountaine: so it is hard to hinder, that the loue which entreth into the eare, make not likewise his entrie into the hart. Alcmæon sayd, that Goats do breath by the eares, and not by the nostrills: true it is that Aristotle denieth it, and for my part I know nothing therof: yet this I am assured, that our hart breatheth by the eare; and that as it aspireth, and sendeth foorth his thoughts by the mouthe, so it respireth and taketh breath by the eare, by which it receaueth other mens thoughts. Let vs then keep our eares diligently from the ayre of foolish words, least it infect our hart. Harken not then to any kind of wanton motion or preposition, vnder what pretext so euer it be made, onely in this case it makes no matter, to be vn-courteous and vn-mannerlie.

3. Remember that thou hast vowed thy hart to God, and sacrificed all thy loue to him, it should then be sacriledge
to

to take one dram therof frō him : rather offer it againe & againe vnto him, by a thousand hartie resolutions & protestations; and keeping thy self close within thē, as Deer within their thickets, call vpon God ; he will help thee, his loue will take thine into his protection, that thy loue may liue for him only.

4. But yf thou be alreadie ensnared in the netts of these foolish loues : O God what difficultie will it be to shift thy self out ? Present thy self before the diuine maiestie, acknowledge in his presence, the greatnes of thy miserie, frailtie, and vanitie. Then with the greatest force that thy hart is able to make, detest these loues, which thou hast begunn, abiure the vaine profession, which thou hast made of them ; renounce all the promises made or receaued : and with a firme and resolute will, determine in thy hart, and resolute thy self, neuer any more, to enter into these fond disportes, and toyish entertainments of wanton loue.

5. Yf thou couldst withdraw thy self from the obiect, it were an excellent remedie. For as they that haue been

bitten by serpents , cannot easlie be cured in the presence of them which haue beene other time hurt with the same biting : so the person which is bitt with loue , shall haue much a doe to be healed of this passion , so long as he is nigh the other , which is hurt with the same sting. Chaunge of place is a soueraigne remedie to appease and allay, the tormenting heats of grieve and loue. The boy, of whome S. Ambrose , speaketh in his second booke of penance, hauing made a long voyage , returned altogether freed and deliuered from his foolish loues , in which he was before entangled , and became so chaunged , that his fond sweete hart meeting him , and saying , knowest thou not me ? I am the same that I was. I marrie answered he , but I am not the same that I was : his absence had brought him , to this fortunate mutation. And Saint Augustin witnesseth , that to mitigate the grief which he suffered for the death of his frind, he withdrew himself from Tagasta , where his frind died, and came to Carthage.

6. But he that cannot withdraw himself,

self, what must he doe? he must absolutely cutt off all particular conuersation, all secret familiaritie, all amiable glaunces of the eyes, all dalliying smiles, and generally all sort of communications, and baytes, or inticements which may nourish this sulphurous & smokie fire. Or at least, yf he be forced to speak and talk with the partie, let him in a round, rough, and resolute protestation, declare the eternall and irrevocable diuorcement, that is for euer sworne between them: I crie as loud as I can to euerie one that is fallen into this miserable thraldome of wanton loue, that he cutt, breake, and rent them asunder, and not stand dreaming to vnrippe, or vnsewe these foolish amities: they must cutt, and not stande to vnloose the knotts, break them I say, or cutt them, because cordes, and strings are nothing worth. One must not be sparing, or courteous, towards a loue, which is so contrarie to the loue of God.

7. But when I haue broken the chaine of this infamous bondage, there will yet remaine vnto me some scarres

some marks, and prints of the slavish
chaynes and shackles wherwith I was
bound; they will stick still emprinted
in my feet, that is in my affections. No
my Philotheus, care not, they will not
remaine long yf thou conceaue as great
a detestation of thy sinne, as it deser-
ueth: for so thou shalt neuer be shaken
with any motion, but onely this mo-
tion of an extreame horroure of this in-
famous loue, and of all things that de-
pende of it: and thou shalt remaine free
from all other affection to the object
which thou hadst abandoned, sauing
only the affection of charitie, purely for
Gods cause. But yf for the imperfectiō
of thy repentāce, there shall yet remaine
in thy soule any naughtie inclinations:
procure for thy soule a solitarie ermita-
ge, as before I haue taught thee, and re-
tire thy self thether, the oftenest that
thou canst; and by a thousand iterated
resolutiōs of spirit, renounce all thy bad
inclinations, reiect them with all thy
forces; read holie bookes more then
thou wast wont, goe to confession
oftener, & cōmunicate more frequent-
lie: cōferre humble and plainlie all thy
sug-

suggestions and tēptations, which arriue vnto thy soule in this behalfe, with thy spirituall maister, yf thou canst, or at least with some faithfull and prudent frind. And doubt not, but God will sett thee free from all passions, so that thou perseuer faithfully in thy good exercises.

8. Ah (wilt thou say vnto me) but will it not be ingratitude, to break so violently an old frindship? O blessed ingratitude which maketh vs acceptable vnto God! Nay in the name of God, Philothee, this wilbe no ingratitude, but an infinite benefit, which thou shalt doe to the partie that loues thee: for in breaking thine owne bonds, thou burstest a sunder also theirs, in as much they were common to you both: and though at that hower, the other partie seeth not the happines, yet he will acknowledge it soone after, and iointlie with thee, will sing for thankfulness to almightie God: *O Lord thou hast broken my bonds, I will sacrifice to thee a sacrifice of praise, and wil call vpon thy holy name.*

*Other aduices of the same subiect,
of fond amities.*

CHAPTER 22.

I. **I** HAVE yet a note of importance to giue thee touching this self same matter. Frindship requireth great communication betweene frinds, otherwise it will nether grow, nor continew. It happeneth oftentimes that iointlie with this communication of frindship, other communications doe passe vnseene, and vnfelt from one hart to another, by a mutuall infusion and enterchange of affections, inclinations and impressions. This happeneth especially, when we greatlie esteeme of the partie whome we loue: for then we open our hart in such sort to his amitie, that withall, these inclinations and impressions, enter verie easilie altogether, be they good, or bad. Verelie the Bees that store vp honnie in Heraclea, doe search nothing els but honnie, and yet togeather with the honnie, they suck vp vnawares, the venemous qualitie of the.

the Aconite, vpon which they make their haruest.

2. O my Philothee, in this case, practize the wordes which the Saueour of our soules was woont to say, as the auncient doctours haue taught vs: be good bankers, or good exchangers of monie: that is to say, receaue not false mony with the good, nor base gold with fyne: separate the good from the bad, and the vile from that which is precious. For there is no man almost, but hath some imperfection: and what reason is there, to receaue the staines and imperfections of a frind, togeather with his frindship? We must loue him indeed, notwithstanding his imperfection, but we must nether loue, nor receiue his imperfection, for frindship requireth cōmunicatiō of good, & not of ill: wherfore as they that take grauel out of the riuer Tajo in spaine, separate the golden graines which they find, to carie with them, and leaue the sand vpon the shoare: so in this cōmunication, euen of good and virtuous frindship, we must separate the gold of virtues, from the sand of imperfections,

Q 5

and

and receaue those, and reiect these,
that they enter in no case into our soule.

3. S. Gregory Nazianzen recounteth,
that manie louing and admiring S. Basil
the great, suffered them selues so farre to
be caried away with desire of imitating
him, that they sought to folow euen his
outward imperfections, as in his slowe
manner of speaking, with an abstract
and pensue spirit, in the fashion of his
beard, in his straunge manner of gate.
And we see likewise, husbands, wiues,
children, and frinds, who hauing great
estimation of their frinds, parents,
husbands, and wiues, do learne either
by condescendence, or by imitation, a
thousand such like humours, only by
the frequent cōmunication which they
haue one with another. Yet ought not
this to be done, for euerie one hath
naughtie inclinatioṃs enow of his owne,
without surcharging himself with other
mens faultes: and frindship doth not
onely, not require any such matter, but
contrariwise, it bindeth vs to help one
another mutuallie from these imperfe-
ctions. We must indeed meekly suffer
our frinds in their imperfections, but we
must

must not throw them into them, and much lesse pull them into our selues. I speak only of imperfections: for as for sinnes, we must neither beare them our selues, nor suffer them in our frinds.

4. It is either a naughtie, or a feeble frindship, to see our frind readie to perish, and not succour him: to see him readie to die of an impostume, & not to dare to launce it with the razor, of correction, so to saue his life: true & liuely amitie, canot liue amongst sinne. They say the Salamandra, putteth out the fier in which she lieth: and so doth sinne destroy that frindship, wherein it lodgeth: yf it be a sinne that quicklie passeth, frindship will presently bannish it by correction: but yf it be a sinne that abideth and sojourneth in our frinds hart, then frindship soone perisheth, for it cannot subsist but vpon true virtue: and how much lesse then ought we to sinne our selues, for frindships sake. Thy frind is a foe, whē he would induce thee to sinn & he deseruedlie loseth all the priuiledges of frindship, that seeketh to destroy & dāne his frind. Nay it is one of the assured markes of false frindship, to see

it kept towards a vitious person, what sort of sinne soeuer it be, yf he whome we loue be vitious, without doubt our amitie is vitious: for since it cannot there be founded in true virtue, needs must it be groundedin some friuolous virtue or sensuall qualitie.

5. Felowship made for temporall matters among merchants, is but a shadow of true frindship: for it is not made for the loue of men, but for the loue of gaine.

6. Finallie mark these two diuine sentences of the holie Ghost as two sure pillars, vpon which a Christian life is wholly to relie. The one of the wise man: *He that feareth God, shall find good frindship*: the other of the Apostle S. Iames: *The frindship of this world, is enemie to God.*

Of the exercises of exterior mortification. CHAPTER 23.

I. **T**H E authours that write of planting, and of husbandrie, tell vs that yf one write any word vpon

a sound almopd, and put it againe into the shell, closing and wrapping it vp, & so setting it: all the fruiet which that tree produceth, will haue the self same word engraueu vpon it. For my part Philotheus, I could neuer allow of their order and method, who to reforme a man in spirituall life, begin with the outward man, with their gestures, with apparell, & with haire. Me thincks the contrarie order is more naturall, to begin with the interiour: *Be conuerted vnto me* (sayd God) *with all your hart. My child giue me thy hart.* For the hart being the fountaine of our actions, they must needs be such, as the hart is. The diuine spouse wooing as it were the soule, *Place me* (sayth he) *euene as a seale vpon thy hart, euene as a seale vpon thy arme:* For whosoeuer hath Iesus Christ engraueu and sealed in his hart, will quickly haue him in all his exterior actions. For this cause (my deare Philotheus) I haue desired aboue all things, to engraue and imprint in thy hart, this sacred word, *Liue Iesus*: assuring my self, that so thy life, which hath his beginning from the hart, as
an

an almond-tree from its kernell, will bring forth all her actions, which are her fruits, engraued and superscribed with that same word of saluation. And as this sweet Iesus will liue in thy hart, so will he liue in all thy gesture, and behaueour, and will appeere in thine eyes, in thy mouth, in thy hands, and euen in thy haire, and thou wilt be then able to say with Saint Paule: *I liue now, not I; but Christ liueth in me.* To be brief, he that hath gained the hart of a man, hath gained the man him self wholly.

2. But the same hart, by which we would begin, requireth to be instructed, how it should behaue and gouerne it self in exteriour occasions: to the end men may not onely see deuotion, but wisdom also, and discretion in it: for this cause I will lay downe vnto thee, a few brief aduices.

3. Yf thou art able to endure fasting, accustom thy self to fast some times, beside the fast which holie Church enioineth; for so besides the ordinarie effects of fasting, which are

to eleuate the spirit, to tame the flesh, to practize virtue, to winne greater recompence in heauen; it is a soueraigne meanes, to chaine vp the deuouring monster of gluttonnie: and to bridle the sensuall appetite, and to keepe the bodie subiect and pliable to the lawe of the spirit. And although one fast not with extraordinarie rigour; yet the enemy feareth vs, when he perceaueth we can find in our hart to fast something. Wednesdays, frydays, and saturdays, are the dayes, in which the ancient Christians did exercise themselves in abstinence: take some of them therefore to fast in, as much as thy deuotion, and thy ghostlie counsellours discretion shall counsell thee.

4. I would willinglie say, as holie S. Hierom sayd to the deuout ladie Lata: *Long and immoderate fastings do much displease me, especially in those that are yet tender in yeares.* I haue learned by experience, that the litle Asse being wearie in his iourney, seeketh to go out of the way: I meane, that young folk
being

being brought low through excesse of fasting, doe fall willinglie to rest and delicatenesse. The Deer runne ill in two seasons, when they are charged with ouermuch fat, and when they become ouer-leane. We are likewise most subiect to tentations, when our bodie is too much pampered with daintie fare: and when it is ouer weakened: for the one excesse, maketh it insolent with ease, and the other maketh it desperate with affliction; And as we can scantlie beare it, when it is vnweldie through fatnes: so can it not beare vs, when it is enfeebled by leanness. The back of this moderation in fasting, in disciplininge in hairclothes, and other austerities, make the best yeares of manie to be vnprofitable in the chiefe works of charitie; (as it did in S. Bernard him self, who repented that he had vsed ouermuch austeritie) the more vnreasonable they afflicted their bodies in their beginning, the more were they constrained in the end to spare and fauour them. Had they not done better, to haue mortified their bodie indifferentlie, and proportionable to the offices and labours,

labours, wherynto their state obliged them.

5. Fasting and labour both doe turne and subdue the fleshe. But if the labour which thou art to doe, be necessarie, or verie profitable to the glorie of God, I had rather thou wouldst suffer the toile of labour; then of fasting. This is at least the intention of holie church; which for labours that are profitable to the seruice of God and our neighbour, dischargeth such as are busied in them, from the fastes otherwise inioyned. It is painfull indeed to fast, but bodilie labour suffereth this paine in seruing the sick, in visiting prisoners, hearing confessions, assisting the desolate, preaching, praying, & in such like exercises: this painfull toile is better then the other; for besides that it weakeneth the bodie as much as fasting, it hath manie more fructs, and much more desirable. And therefore speaking generallie, it is better to preserve more bodilie forces then are precisely needfull, then to weaken them more then one should: for we may allways abate them and pull them downe when.

when we will : but we cannot repare them allways when we would.

6. Mee thinks we should greatly reuerence the wordes which our blessed Saueour sayth vnto his disciples: *Eate that which shalbe sett before you.* It is (as I imagin) a greater virtue to eat without choice, that which is presented vnto thee, be it for thy tast or no, then to choose allway the worst. For allthough this later kind of mortification, doe seeme more austere: the other notwithstanding hath greater resignation; for therby one renounceth, not onely his owne tast, but his owne election withall; neither is it a small mortification, to alter a mans tast at euery hand, and to haue it in subiection at all occurrences. Moreouer this kind of austeritie, is not so much marked, nor troubleth any man with ceremonious refusals, and exceedingly befitte a ciuil life. To put by one meat, and take another; to scrape and lick euery dishe, to find no messe well enough dressed for vs; to vse ceremonies at euery morsell: betokeneth
a nice

in nice nature, and too attentiuē to the dishes and platters. I esteeme more that of S. Bernard, who dranck oile in steed of water or wine, then yf he had dronck wormewood of purpose: for it was a plaine signe, that he thought not vpon that which he dranck. And in this carelesnesse of that which one eateth or drincketh, consisteth the perfect practize of this sacred rule of our Saueour, *Eate that which shalbe sett before you*. I except notwithstanding such meats as endamage our health, or trouble the spirit, as hotte meates doe to manie men, and such as be spiced, fumie, and windie; and likewise I except certaine occasions, in which nature standeth in need to be recreated, and strengthened, to support some great labour for Gods glorie. A continuall and moderate sobrietie, is better then violent abstinences, made at interrupted times, intermingled with manie recreations and refreshings.

7. Disciplining the bodie likewise hath a merueilous efficacie, to stirre vp in vs a desire of deuotion, when it is mode-

moderately vsed. Haire-cloth tamerh the flesh very much, but the ordinarie vse therof, is neither for married persons, nor delicate complexions, nor for such as are exercised with painfull labours. True it is that vpon the principall dayes of penance, one may well vse it, with aduice of a discret confessor.

8. Euerie one according to his complexion, must spend as much of the night to sleep in, as is requisite to make all the day after profitable. And because the holie scripture in a hundred places, the examples of Gods Saints, and naturall reasons, do seriously commend the morning vnto vs, as the best and most profitable season of all the daye, and our Lord himself is named the sunne-rising, and our Ladie is termed *Aurora*, or dawning of the day: I thinck it is a virtuous fore cast, to take our rest somewhat timelie ouer-night, to awake and arise earlie in the morning; for that time is most fauourable, quiet, and fittest for prayer: the verie Birds doe then inuite vs to our dutie, and to the seruice of God, to omitte, that rising in the morning, is a great helpe

helpe for health and helthsomnesse.

9. Balaam moued on his Asse, went to find out Balaac, but because he had no good intention, the Angel waited for him in the way, with a naked sword in his hand to kill him. The poore Asse that saw the Angel so dreadfullie expecting, stood still three sondrie times, as weerie and tired: wherat Balaam in rage beat her cruellie with his staffe, to make her go forward: vntill the fillie beast, the third time falling downe vnder Balaam of purpose, miraculously spake vnto him, saying: *What haue I done to thee, for which thou hast beat me now three seuerall times? and by and by Balaams eyes were opened, & he saw the Angell, which sayd vnto him: wherfore didst thou beat thy Asse? yf she had not turned back before me, I had killed thee, and saued her. Then Balaam sayd vnto the Angel. Lord I haue sinned, for I knew not, that thou hadst placed thy seif in the way against me. Dost thou see Philotheus? Balaam is the cause of all this harme, and he striketh and beateth his poore Asse, that could not doe with all. The verie same chaunceth oft times*
in

in our affaires . A woman seeth her husband , & her child fall sore sick , and presentlie she runnes to fasting , to haircloth , and to disciplining , as Dauid did in the like case . Alas my frind , thou beatest the poore asse , thou afflictest thy bodie , but it cannot doe with all , nor helpe thy euil ; nor can it hinder God from drawing his dreadfull sword against thee . Correct thy hart , which committeth idolatrie with this husband , and suffereth a thousand vices in this child , and teacheth it pride , vanitie , and ambition . A man perceaueth himselfe to fall fouly into the sinne of luxurie : an inward remorse of conscience cometh with the sword of the feare of God , to runne him through , and coming to him self : Ah filthie fleshe (sayth he) ah disloyall carkeas , thou hast betrayed me : and presently he layeth vpon his flesh , mightie blowes of immoderate fasting , excessiue disciplining , insupportable hairecloth . O poore soule , yf thy flesh could speake as *Balaams* asse did , she would say vnto thee , wherfore strikest thou

thou me? wretch that thou art, it is against thy self (ô my soule) that God armeth his vengeance, it is thou that art guiltie: wherefore doest thou leade me to naughtie companie? why doest thou applie my eyes, my lippes, and my hands to lasciuiousnesse? wherefore doest thou busie me with vaine and wanton imaginations? Produce thou good thoughts, and I shall haue no euil motions: haunt thou the companie of chaste persons, and I shall not be shaken with the batterie of concupiscence. Alas it is thou that throwest me into the fire, and yet thou wouldst I should not burne: thou castest smoke into mine eyes, and forbiddest them to be inflamed. And God doubtlesse in these occasions sayth vnto thee, beate, breake, teare, and crushe your harts principally, for it is against them that my anger is stirred vp. To cure the itch, or scurffe, it is not so needfull to washe or bathe the bodie, as to purifie the bloud, and refreshe the liuer: euen so to heale vs of our vices, it is very good to mortifie the flesh,
but

but aboue all it is necessarie well to purifie our affections, & refresh our soules. In all, and ouer all, keep this rule, neuer to vndertake corporall austerities, but with aduise of our spirituall conductour.

of companie, and solitarinesse.

CHAPTER 24.

I. **T**O seeke companie, and vtterly to flie from it, are two extreames to be blamed in ciuil deuotion, which is that wherof I discourse: for shunning all companie, saoureth of disdain and contempt of our neighbour: and seeking after it, smelleth of idlenes. We are bound to loue our neighbours as our selues, and to shew that we loue him, we must not flie from his companie: and to testifie that we loue our selues, we must take pleasure with our selues when we are alone. *Thinck first of thy self* (sayth S. Bernard) *and then of others.* If then no reason or cause vrge thee, to enter into anie companie, stay in thy self, and conuerse with thy

thy owne hart: But yf companie chance thee, or any iust cause inuite thee to be present, go thether in Gods name Philotheus, & see thy neighbour willingly and louingly.

2. They call that euil conuersation, which is kept for some euil intent: or when they that keep it, are vitious, indiscreet, and dissolute: and such we must auoide, as the Bees do vse to turne away from a swarme of Harnets or Butterflies. For as they that are bitten by madd Dogges, haue their sweat, breath, and spittle verie contagious, but principallie daungerous for litle children, and for those of delicate complexion: so vitious, vnmannerlie, and immodest persons, cannot be frequented, but with hazard, and danger, and in especiall by those, whose deuotion is yet but tender and delicate.

3. There be some kind of conuersations, profitable for nothing, but for meere recreation, which are made by a simple turning or abstracting of our minds from serious affaires: for such, though a man must not be totallie addicted vnto them, yet we may lend them

to much leasure, as is conuenient for recreation.

4. Other recreations, haue some honestie and good respect for their end: as are mutuall visitations, and certaine assemblies, made to do some honour to our neighbour. Touching these, as one should not be superstitious in practizing them, so one must not be vnciuil in contemning them, but satisfie with modestie, the obligation, to eschew equallie the note of lightnes, or rusticitie.

5. There remaine now the profitable recreations, such as are kept with deuout, and virtuous persons: O Philothee, it will alway be an exceeding good turne for thee, to encounter oft times such recreations. The vine planted by an Oliue-tree, beareth a fat kind of grape, that saouureth something like the oliues: and a soule that happeneth to be in virtuous companie, cannot choose but be partaker of their good qualities. Drones cannot make honnie alone by them selues, but by the help of the Bees they make it: it is a great help for weake soules to exercise deuotion,
to

to conuerse and haunt with vertuous persons.

6. In all conuersation and companie, sinceritie, simplicitie, sweetnes, and modestie, are still to be preferred: There be some so curious, that no one motion they vse, but is done so artificiallie, that they make the cōpanie weerie; And as he that would not walk but telling his steppes, or neuer would speak but singing, would be tedious to other men: so they that euer vse an artificiall demeanour, and will do nothing but in print, trouble the companie in which they are, and are always subiect to some spice of presumption. Let a modest myrthe for the most part predominate in our conuersation. Saint Romuald, and Saint Anthonie are highlie commended and admired, that notwithstanding all their most rare austerities, they had always their countenance pleasant, and their words adorned with cheerfull alacritie. *Reioice with them that reioice.* I saye, once againe with the Apostle: *Reioice in our Lord alwayes,* againe I say, *reioice:* Let your modestie be knowne to all men.

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To

To reioice in our Lord, it is needfull the cause of thy ioye be not onely lawfull, but honest also : and this I say , because there are some things that be lawfull, which yet are not honest : And to the end that thy modestie may appeer, keepe thy self from all manner of insolencie , for it is alway blame worthie. To giue one a fall in sport, to begrime anothers face , to pinche one , and such tricks as these , are fond , foolish and insolent meriments.

7. Besides the mentall solitude, or spirituall hermitage whervnto , thou mayst withdraw thy self, euen amid the greatest conuersations that are (as I haue already declared) thou must loue to be locallie , reallie and in verie deed solitarie: not to go to the desert or wilderness, as S. Marie of Egypt , Saint Paul , Saint Anthonie , Arsenius , and the other fathers of the desert : but to be sometime in thy garden , or in thy chamber , or els where , as thou likest best ; where thou maist withdraw thy spirit into thy soule , and recreate thy selfe with good thoughts , and holie considerations , or some spirituall le-
ture,

Aure, according to the example of the great Nazianzen bishop, who speaking of him self sayth: *I walked my self with my self about sunn-setting, and passed the time vpon the sea shore: for I accustomed to vse this recreation, to ease my mind, and to shake of, at least for a little while, my ordinarie troubles.* And vpon this point he discourseth of the good meditation, which I declared vnto thee in another place; and according to the example of Saint Ambrose, of whome Saint Augustin recounteth, that himself entring oft times into Saint Ambrose his chamber (for entrance was denied to no man) he beheld him reading in silence; and expecting sometime, for feare of troubling him, he returned home without speaking a word: thincking that the little time which remained to this great Pastour, for refreshing and recreating his spirit, after the multitude of his affaires, should in no wise be taken from him. So after the Apostles one day had told our Lord; how they had preached and laboured: *Come (sayd our Lord) into the desert, and repose your selues a little.*

of decency and handſomnes in attire.

CHAPTER 25.

I. **S** AINT Paul admonisheth deuout women (and the same must be vnderstood of men) to be attired in decent apparell, clothing them selues with shamefastnes and sobrietie. Now then the decencie of apparell, and other ornaments, depende of their matter, fashion, and cleanlines. Touching cleanlines, it should almost allwayes be a like in our apparel, vpon which as near as may be, we should not permitt anie kind of vncomely foulnes, or slouenrie. Exteriour neatnes ordinarily signifieth the inward cleanness of the soule. God him self requireth corporall cleanness, in those that approche nigh his altar, and haue the principall charge and care of deuotion.

2. As for the stuffe, and fashion of attire the comelines, and decencie thereof is to be examined and considered according to manie circumstances, of
time,

time, age, estate, companie, occasion. Men apparell them selues ordinarily better vpon festiuall dayes, according to the solemnitie of the feast which is celebrated. In time of penaunce as in lent, they rather humble and abase them selues: at weddings they put on wedding-garments, at burials, moorning robes; with princes men sette forth them selues according to their estate, at home they vse themselves more homely. The married woman may, and must adorne her self in her housbands presence, when he desireth it: but yf she doeth so in his absence, one might aske her, whose eyes she meant to please with that particular care? The manner is to permitte more gallant ornaments to young maidens: because they may lawfullie desire to please manie, with intent honestlie to winne one alone for holie marriage. Neither is it esteemed amisse that widowes, which pre-
tēd marriage, deck vp themselves hand-
somly: so that they shew no lightnes or
fondmes, in their attire; for hauing al-
redie been married, and charged with
gouernement of a familie, and passed

the mourning state of widowhood: they are held to be, and indeed should be, of a more ripe and settled iudgement. But as for those which are widowes indeed; not onely in bodie, but in hart and purpose, no ornament better becommeth them then humilitie, modestie and deuotion: for yf they intend to allure men with their brauerie, they are not true widowes; and yf it be not their intention to allure men, why do they vse such instruments? He that will not receaue guests in his inne, must pull downe the signe from his lodging. Old folke be always ridiculous, when they will play tricks of youth: for these follies are not to be tolerated, but only in young persons.

3. Be handſome Philotheus, and suffer nothing about thee to traile vn-decentlie, or to sitt out of order: we dishonour them with whome we conuerſe, to come into their companie in vncomelie apparell. But take heed withal of wantonnesſe, curiosities, fooleries, and vanities. As farre as thou art able, keep thy ſelf alwayes on plaine ſimplicities ſide: for modestie without dupli-

duplicitie is the greatest ornament of beautie, and the best excuse for hard-fauour.

4. Saint Peter aduertised young wemen especially, that they should not wear their tresses of their haire curled, frizled, toured, and tormented, as now is the ordinarie fashion: but yf men should affect such fondnes in their owne locks, they should iustlie be stiled effeminate persons. Euen vaine women, giuen to these toyes affectionatlie, are counted scant of chastitie, or yf they haue anie, it is not perceiued among so manie fooleries. They say they haue no ill meaning in it. But I reple (as I haue else where sayd) that the diuel hath enough in it al-ways.

5. I would haue my frind whome I affect, to be apparelled best of all the companie: but yet with the least pompe and curiositie; and, (as they commonlie say) that he were adorned with good cariage, comelines, and worthines. Saint Lewes sayth in one word, that one should be apparelled according to his calling; so that gra-

ue and good men might not say: thou doest too much; nor young persons say: thou doest too little; but yf young heads will not be content with hand-somnes, let vs be contented with the iudgement of the wise.

*Of talke. And first how to speak
of God.*

CHAPTER 26.

I. **P**HYSICIANS knowe the health and diseases of a man, by looking vpon his tongue: and so trulie our words be certaine signes of the qualities of our soules. *By thy words (sayth our Saueour) thou shalt be iustificed, and by thy words thou shalt be condemned:* we haue our hand still vpon the sore that grieueth vs, and our tongue always in that which delighteth vs.

2. Yf then God delight thee (Philotheus) yf his loue possesse thee, thou wilt often talke of him in thy familiar discourses, with thy neighbours, with thy friends, with thy household
ser-

seruants. For the mouth of the iust will meditate wisdom, and his tongue will speake iudgement. As Bees take nothing in their litle mouthes but honnie: so should thy tongue be always sweetned with God, thy lippes should always be sugered with his praises: for so they say S. Francis was wont to lick his lippes after he had pronounced the holie name of God, drawing therby to his soule the greatest sweetnes in the world.

3. But speak allwayes of God, as of God, that is reuerentlie, and deuoutlie: not to shew thy sufficiencie, or to play the eloquent preacher; but with a sweet spirit of charitie, and humilitie, distilling as much as thou mayest (as it is sayd of the spouse in the Canticles) the delicious honnie of deuotion and diuine things, droppe by droppe, sometimes into the eares of one, sometimes of another; and still praying to God in the secret of thy hart, that it would please him to make this heauenlie dewe, pearce to the very hart of them that heare thee.

4. Aboue all things performe this Angelicall office, mildlie, and sweetlie, not in manner of correction, but by way of inspirations. For it is wonderfull how powerfullie a louelie and sweet manner of proposing good matters, draweth and allureth the harts of the hearers.

5. Whensoever therefore thou art to speak of God, and of deuotion, do it not slightly, by way of common talke, but with attention, and care: which I say, to take from thee a notable vanitie, that is to be found in manie that make profession of deuotion: who at euerie occasion abound in holie and feruorous words, vpon a kind of brauerie, litle minding in hart, that which they speak with their mouthes: and after they haue spoken such spirituall braueries, they imagine them-selues to be such, as their great words seeme to make boast; which indeed is nothing so.

Of conf-

*Of courtesie in talk, and due respect of
persons. CHAP. 27.*

I. **Y**E any sinneth not in word (sayth.
S. Iames) *he is a perfect man.* Be-
ware thou let not fall any vn-
seemly word, for although it proceed
not from thee with an ill intention, yet
they that heare it, may interpret it farre
otherwise. An vnseemlie word ouer-
heard by a weak and feeble hart, sprea-
deth and enlargeth it self like a droppe
of oyle, falling vpon a peece of cloth:
and sometime it so seazeth vpon the
hart, that it filleth it with a thousand,
uncleane thoughts and imaginations;
For as the poison, which infecteth the
bodie, entreth by the mouth: so the
poison which intoxicateth the soule,
entreth by the eare: and the tongue
which produceth this poison is a mur-
therer. For although peraduenture the
poison which it hath spitte forth, hath
not wrought his effect, because it found
the harts of the hearers fortified with
some preseruatiue: yet there was no
want

want of malice on his part, to commit the murder. And let noe man excuse him self by saying, that he, for his part, thought no harme: for our Lord, who knoweth mens thoughts, hath sayd: *That out of the aboundance of the hart the mouth speaketh.* And though we thinck no harme in doing or saying so, yet the deuil thincketh a great deale: and oft times doth secretlie make vse of those wicked words to wound the hart of some feeble hearer. They say, such as haue eaten the hearbe called Angelica, haue allways a sweet pleasaunt breath: and they that haue honestie and chastitie (which is the vertue of Angels) in their harts, haue their words allwayes pure, ciuil, and chaste. As for indecencies and scurrilities, the Apostle will not once haue them named among vs, assuring vs, that nothing: *so much corrupteth good manners, as wicked talke.*

2. Yf these vnseemly words be vttered cunninglie, with willie conceipts, or subtil curiositie, then are they farre more venomous. For as a Dart, the sharper it is, the more easilie it pier-
ceth

ceth our bodie : so the more sharpe and wittily that a wanton or vnseemlie word is couched in conuersation, the deeper it penetrateth into our harts. And they that esteeme themselves gallant felowes, for multiplying such vnseemlie iests in conuersation, know not indeed wherefore conuersations are ordained; for they should be like swarmes of Bees, gathered together, to make honnie of some pleasant and virtuous entertainment, and not like a multitude of Wasps, who come together to suck some vnflavourie carrion. Yf any bad companion, speake some misbecoming words vnto thee, declare that thine eares be offended therewith, either turning thy self to some other matter, or leauing the companie, or by some other meanes, which thy prudence and discretion shall dictate vnto thee.

3. It is one of the woorst conditions that a man can haue, to be a scoffer. God himself professeth extreame hatred against this vice, and hath made verie strange punishments alredie therof.

No-

Nothing is so contrarie to charitie, and
especiallie to deuotion, as the despising
and contemning of our neighbour:
but derision and mockerie, is neuer wi-
thout this contempt, and therefore it is a
griueous sinne: so that the Doctours
do say with great reason, that scoffing
and flouting, is one of the greatest of-
fences that a man can committ against
his neighbour, by words: for other of-
fences are committed alway with some
respect, and interest of the offender,
but this is donne onely of meere dis-
pight and contempt.

4. As for iesting wordes, which be
spoken one to another, with modest
and cheerfull myrthe, they proceed
from a virtue called *Eutrapelia* by the
Greeks, which we may call, good con-
uersation: by which we take an honest
and pleasaunt recreation, vpon friuo-
lous occasions, which humane imper-
fections do offer: onely this we must
beware, least from this honest myrthe,
we passe to immodest scoffing and flou-
ting. For scoffing, prouoketh to a
spightfull kind of laughter, in con-
tempt and disdainfull mockerie of our
neigh-

neighbour: but modest iesting prouoketh to laughter, by a simple confidence, and franck familiaritie, ioined with some wittie conceipt, without iniuring anie man.

S. Lewis, when religious persons offered to talke with him after meales of great and high matters: *It is not now a time to alledge textes* (would he say) *but to recreate our spirits, with some merry conceipt, and quodlibeticall question: let every man talk decently of what he list.* Which this holy king was woont to say for the nobilities sake, that were then about him, expecting the fauour of his maiesties amiable conuersations. But let vs so passe our time my Philotheus, in recreation, that we keep for all that, a certaine perpetuitie of deuotion.

Of rash iudgement.

CHAPTER 28.

I. **I**UDGE not, that your selues be not iudged, sayth the Saueour of our soules: condemn not; and you shall not be condemned. No, sayth the holy Apostle; *Iudge not before the time, untill*

our Lord do come, who will light the hidden things of darknesse, and lay open the secrets of hearts. O how displeasing be rashe iudgements vnto almightie God! Therefore are the iudgements of the children of men rashe, and temerarious, because they are not iudges one of another. so that in iudging they vsurpe and arrogate to them selues the office that is proper and peculiar to our Lord. They be rashe likewise, because the principall malice and wickednesse which is in sinne, dependeth of the intentions and counsellis of the hart, which is a darke and vnsearcheable dungeon for our eyes. They be rashe, because euery one hath enough to doe to iudge his owne selfe, he neede not vndertake withall to iudge his neighbour. Not to iudge others, and to iudge our selues, are two thinges equallie necessarie for vs, not to be iudged our selues: for as our blessed Lord forbiddeth vs the one, so his holy Apostle inioineth vs the other, saying that. *If we did iudge our selues, we should not be iudged.* But O good God, we doe quite contrarie: that which is forbid vs, we cease not to doe.

to doe, iudging our neighbour at euerie occasion: and that which is commanded vs, to iudge our selues, we do not so much as once thinck of.

2. The remedies against this vice of rashe iudging, must be applied according to the diuersitie of causes, from whence rashe iudgements vse to proceed. Some men there are of so sharpe and sower a condition by nature, that whatsoeuer they receaue, turnes bitter in their harts, chaunging iudgement (as the prophet sayth) *into wormewood, neuer iudging their neighbour, but with rigour and bitternesse*. Such men haue great neede of the help of some spirituall physician, that may teach them how to vanquish this bitternesse of hart which because it is naturall vnto them, is hardly amended: And though in it self it be no sinne, but onely an imperfection, yet is it verie daungerous, because it causeth this vice of rash iudgement to raigne in the hart. Other some iudge rashely not for harshenes of condition, but of meere pride, imagining that by diminishing and suppressing
other

other mens honour, they aduance and increase their owne, arrogant, and presumptuous spirits, which admire themselves, and place them selues so high in their owne estimation, that they hold all men in comparison of them, to be abiect, base, and of no worth at all: so sayd the fond pharisey in the ghospell, *I am not as other men*. Some there are that haue not in them this manifest pride, but onely of a vaine complacence or delight which they haue in their owne excellence, consider other mens imperfections, to tast (as it were) with more content the contrarie perfectiōs wherewith they presume theselues to be endowed. This self-pleasing conceipt is so secret, and so hard to be perceaued, that vnlesse one haue great insight in diseases of the soule, he can not discover it: and they themselves that are sick of it, do not know it, vntill it be shewed vnto them. Other there be, that to flatter, and excuse them selues, and to mitigate the remorse of their owne guiltie consciences, gladly iudge other men faultie in the same vice, wherunto they feele themselves to be addicted,

as yf

as yf the multitude of offenders made their sinnes lesse to be blamed. Many giue themselves to iudge rashly of others, onely of a vaine pleasure which they take, to discourse, and prognosticate other mens humours, and behaviours, exercising their witts, at the cost of their neighbours credit and good name. And yf by mischaunce they chaunce to giue aright in their iudgement: they wil be bold thereafter in like iudgements, that one shall verie hardly draw them from this follie. Others iudge of passion, thincking that best which they loue, and that stark naught which they hate: sauing in one case onely admirable, yet true, and daylie experienced; wherein the excesse of loue maketh men iudge ill of that which thy loue; A monstrous effect, proceeding allwaies from an impure and sensuall loue, troubled and sick with ieaousie, which as euerie man knoweth, vpon a bare looke, vpon the least smile in the word, condemneth the party beloued of disloyaltie, or adulterie. To conclude, feare, ambition, and other such like defectiue passions, and diseases of
the

the minde do ordinarilie contribute toward the breeding of suspicions and rashe iudgements.

3. But what remedies do we prescribe to this disease? There is an hearbe in Ethopia, called Ophiusa, the iuice wherof being drunck, maketh men imagin, that they see themselues all enuironed with horrible serpents: so they that haue swallowed downe pride, enuie, ambition, & hatred, imagin all things which they see, to be faultie and defectiue. These to be healed, must drinck wine made of palmes, and these others must drinck as much as they can of the sacred wine of charitie, and it will purge them of these naughtie humours, which cause them to make such rashe and peruerse iudgements. Charitie feareth to meet with euill, so farre of is she from seeking after it; when she meeteth with it, she turneth away her face, and maketh as yf she saw it not; nay at the first noise of euill, she shutterh her eyes that she may not see it: & afterward with a holy simplicitie beleeueth, that it was not euil, but onely the shadow or likenes of euill

euill. And yf by no meanes she cā excuse
it, but euidently seeth it to be euill, she
turneth away her sight, & endeuoureth
presently to forget the ouglie shape
therof. Charitie is the soueraigne reme-
die against al euils but especially against
this. All things seeme yealow to their
eyes that are sick of the iaunders, and
they say, to heale them, they must wea-
re the hearbe Celydonia vnder the plan-
tes of their feet. The sinne of rashe iud-
gement, is a spirituall iaunders, & ma-
keth all things appeere reprehensible to
their eyes that be infected therewith: he
that wil be cured of it, must applie the
remedies not to his eyes, nor to his vn-
derstanding, but to his affections, which
are the feet of the soule. Yf thy affectiōs
be mild, & gentle, such will thy iudge-
ment of things be: yf thy affections be
charitable, thy iudgemēt wil also be cha-
ritable. I present vnto thee three admi-
rable examples; Isaac had sayde that Re-
becca was his sister: Abimelech saw him
playing with her, that is making verie
much of her, & he iudged persently that
she was his wife: a naughtie eye would
rather haue iudged her to haue been
his

his stroumpet, or yf she were his sister, that he had been incestuous. But Abimelech, folowed the most charitable opinion, that he could gather of such an action. We must alway do the like (my Philotheus) as much as is possible, in censuring our neighbours actions: and yf one action had a hundred faces, we should always cast our sight vpō the fairest. Our Ladie was great with child, and S. Ioseph perceaued it well enough; but because on the other side he saw her to be pure, holy, and of an Angelicall life, he could not beleue that she came to be with child otherwise then became her sainctitie, in so much that he resolved to forsake her secretly, and leaue the iudgement of hir innocēce to God, though the appeeraunce of the thing, was a violent argument to make him conceaue an ill opinion of the Virgin, yet would not he iudge her, least he should iudge rashely. And why so? because (sayth the spirit of God) he was iust. A iust man, when he can no longer excuse neither the action, nor the intention of him, whome otherwise he knoweth to be an honest man: yet will

not

not he iudge of the matter, but wipeth the remembrance of it out of his mind, and leaueth it for God to iudge. Nay our blessed Sauour vpon the crosse, though he could not altogether excuse the sinne of them that crucified him: yet did he diminishe the malice of it, alledging their ignorance. When we cannot excuse the sinne it self, let vs at least (according to our Lords example) make it worthie of compassion, attributing it to the most tolerable cause we may, as to ignorance or infirmitie.

4. But what? may we neuer iudge of our neighbour? no verely: neuer. It is onely God that iudgeth, euen when malefactours are iudged in publique tribunals True it is, that he useth the magistrats voice, to make him self the better vnderstood by vs: they be his interpretours, and ought, to pronounce nothing, but what they haue learned of him, as being his oracles: But yf they doe otherwise, folowing their owne passions, then it is they indeed that iudge, and consequently shalbe iudged. For men are forbidden, as they are men, to iudge any man.

5. To see or know a thing, is not to iudge or censure it : for iudgement , at least according to the scriptures phrase, presupposeth some true or apparēt controuersie to be ended: and this is the reason of that manner of speeche, in which our Sauiour sayth , that they which beleeue not, are allreadie iudged ; because there is no doubt of their damnation. Is it not lawfull thē to doubt of our neighbour? it is not always vnlawfull , for we are not forbiddē to doubt, but to iudge: yet must we neither doubt nor suspect our neighbour , but when force of reasons, and euident arguments, do constrainē : otherwise euen doubts, and suspicions , are rashe and temerarious. Yf some suspicious eye had seen Iacob kisse Rachel by the well, or Rebecca receaue earrings and braceletts at Eliezers hands , being a man vnknowne in that coutrie: he would doubtlesse haue thought ill , of these two rare paternes of chastitie ; but without sufficient cause or ground; for when the action is indifferent of it self, it is rashe suspicion to draw badde cōsequence from it, vnlesse manie circumstances giue force to the
argu-

argument. It is also a rashe iudgemente, to drawe an argument from the action, to blame the person ; of which we will by and by speak more cleerly.

6. To be briefte, all men that haue diligent care of their cōscience, are not much subiect to make rashe iudgements of other mens matters. For as Bees in foggie mistes, or cloudie weather retire to their hiues, to busie them selues with their honny: so the thoughts of deuout soules, neuer wander abroad to censure or to marke the doubtfull and secret actions or intentions of their neighbour : but least they should by marking them, fall in danger of censuring them, they retire them selues by a carefull introuersion (as spirituall men call it) into them selues, there in the closet of their soules, to view and order the good resolutions of their owne amendment.

7. It is the part of an idle and vn-thrifty soule, to busie her self in examining other mens liues : excepted alwayes such as haue charge of others, as well in common wealths, as in priuat families, and communities : for a

great part of the quiet of their consciences, consisteth in watchinge diligently ouer the consciences of other: Let such men doe that carefull dutie with loue and mildnes: that done, let them keep them selues with in them selues, to be at more tranquillitie, and safer from excessle in this matter.

Of slaunder and back biting.

CHAPTER 29.

I. R AS HE iudgement, breedeth disquiet, disdain and contempt of our neig' bours, pride and self cōcept, and a hundred other pestilent effects: among which backbiting, and speaking ill of other men, hath the first place, as the verie plague of all conuersations. O that I had one of the burning coales of the holy altar, to touch therwith the lippes of men, and take away their iniquities, and cleanse their sinne: imitating the Seraphin, that purified the mouth of the prophet Esay, with a coale takē from the altar of God: for he that could bannishe slaunderous lippes

lippes out of the worlde, would take away one of the greatest causes of sinne and iniquitie.

2. He that vniustlie robbeth his neighbour of his good renowne, besides the sinne committed, is bound to repare the damage though differently, according to the diuersitie of slanderers vsed: for no man can enter into heauen with other mens goods: and amongst all exteriour goods, a good name is the most precious. Slander is a kind of willfull and perfidious murder: for we haue three liues, one spirituall which consisteth in the graces of God: another corporall, which cometh frō our soule; the third a ciuil or morall life, which consisteth in our good name; sinne robbeth vs of the first, death taketh from vs the secōd, and an ill tongue depriueth vs of the thirde. Nay a slaūderous tongue at one blowe, committeth ordinarilie three seuerall murders; he killeth his owne soule, and his that hearkeneth to him, and taketh away the ciuil life of him whome he slaūdereth: for as S. Bernard sayth, he that detracteth, and he that harkeneth to the detractour, both of them haue the diuel

vpou them: but the one hath him in his tongue, and the other in his eare. *They haue whetted their tongues like serpents,* sayth Dauid, speaking of detractours: for as the serpents tongue is forked, and doublepointed, as Aristotle sayth; so is a detractours tongue, who at one time stingeth and poisoneth the eare of him that heareth him, and the reputation of him whome he back-biteh.

3. I charge thee therefore (most deare Philotheus) that thou neuer speak ill of any man, directlie or indirectlie: neuer impose false crimes and fained faultes vpou thy neighbour: neuer discouer his secret sinnes, nor exaggerate those that are notorious; neuer interpret in ill part his good work: neuer denie the virtue & good parts which thou knowest to be in him, nor dissemble them maliciouslie, nor diminish them enuiously: for by all these manner of wayes, thou shalt offend God grieuouly: but most of all by denyng the truth to the preiudice of thy neighbour, or by accusing him falselie: for it is a double sinne, of lying, and robbing thy neighbour both at once.

4. They

4. They that to speak ill of another, make prefaces of honour, excusing their intentions ; or mingle secret and flie iests , and the prayles which they would seeme to recount of another, are the most venemous and mischieuous detractours of all. I protest (say they) I loue him with my hart, and as for other matters , he is a right honest man : but yet one must tell the troth. I must needs say he did ill to play so treacherous a part. She is a verie virtuous maiden (sayth another) but she was ouerreached in such an occasion : and such like diminishing additions, which are most ordinarilie vsed. Seest thou not this slight of theirs ? The archer drawing his bow , draweth likewise the arrow as nigh to him self as he can : but it is onelie to shoot it with greater force. It seemes these felowes do drawe their tongues to the selues , but it is onely to let them overshoot with greater violence, and pierce more profoundlie into the harts of the audience, or cōpanie where they talke. Detractiō vttered in a iesting & scoffing manner , is yet more wicked then the

former Seney (they say) is not a present poison of it self, but slowe in working, and easilie remedied, but being taken with wine it is remediless: So speaking ill of our neighbours, which would otherwise passe lightlie in at one eare and out at another (as they say) sticketh firmelie in the remembrance of them that heare it, whē it is craftilie couched with some subtil & merrie quippe: *They haue* (sayth Dauid) *the venom of asses under their tippes*. The stinging of the aspe is almost without any feeling, & his venim at the first breedeth a delectable kind of itching, through which the entrailes and hart open them selues, and receaue the poison, against which afterward there is no remedie.

5. Doe not say, such a one is a dronckard, although thou haue seen him dronck: nor, he is an adulterer, though thou haue seen him taken in that sinne; nor, that such a one is an incestuous person, because he hath beene once found in that crime: for one onely act giueth not name & title to a thing. The sunne stood stil once in behalf of Iosuas victorie; and lost his light another time
for

for our Saueours death vpon the crosse: yet for all that, no man will say that the sunne is immoueable, or darksome. Noah was once dronck; and Lot another time, and withall committed horrible incest with his owne daughters; yet neither the one, nor the other were drunckardes: nor was the latter an incestuous person. So Saint Peter was not a bloud-shedder, though once he shed bloud: nor a blasphemer, though once he blasphemed. To beare the name of a vice or a virtue, one must haue frequented the actes therof, and gotten a habit of it: so that it is an abuse of tearmes, to say, one is cholerick, because we haue once seene him angrie, or a theefe, because he hath once stollen.

6. Although a man haue beene a long time vitious, yet we incurre daunger of lying, to tearme him a vitious man. Simon the leaper, called Marie Magdalen a sinner, because she had beene so not long before: yet lied he, for she was then no longer a sinner, but a most holie and blessed penitent, and therefore our Lord himself took vpon him the defence of her cause. The presum-

Ptuous pharisey held the humble publican for a sinner, peradventure for an vniust oppresser, a fornicatour, or giuen to some other hainous vice : but he was foulie deceaued, for when he thought so badlie of him, at that verie time was he iustified. Alas seinge the goodnes of God is so great, that one moment suffizeth to obtaine and receaue his holie grace, what assurance can we haue, that he, who yesterday was a sinner, remaineth a sinner to day ? The day past, must not iudge the day present : nor the present, iudge the day to come : it is onelie the last day, that iudgeth all dayes. Thus we see, that we can neuer say a man is naught, without probable daunger of lying : that which we may say, in case that we must needs speak, is, that he did such a naughtie act, he liued ill such a time ; he doth ill for the present : but we may drawe no consequence from yesterday, to this day, nor from this day, to the morrow folowing.

7. Now though we should be wondrous carefull, neuer to speak ill of
our

our neighbour, yet must we take heed of the other extremitie, into which some do fall, who to auoide ill speaking, commend and speak well of vice. Yf thou meete with one that is indeed a slaunderer of his neighbour, doe not say, as it were excuse his vice, that he speaketh his minde francklie, and freelie; Of one that is notoriousslie vaine and arrogante, say not, that he is a gallaunt courtlie gentleman: dangerous familiarities, must not be teamed plaine and simple dealings; maske not disobedience, with the name of zeale; nor pride with the name of magnanimitie; stile not lasciuiousnesse with the honest title of frindship; No, my deere Philotheus, thinck not that thou auoidest the vice of ill-speaking, by fauouring, flattering, and cherishing other men in their vices: but roundlie and freelie, speak ill of euill, and blame that which is blame-worthie, for in so doing we glorifie God; so it be done with the conditions folowing.

7. To reprehend another mans faultes

and vices lawfullie, it is needfull, that it be profitable to him of whome wee speake, or to them vnto whome we speake. There be some, that recite before maydens, indiscreet priuities of such and such, which be manifestlie daungerous, others recount, some mans dissolute gestures, or wanton speeches, tending manifestlie to dishonestie; yf I should not freebie reprehend this abuse, or that I should excuse it, these tender young soules who heare it, would take thereby occasion, to giue them selues leaue to say, and to do the like. Their profit then requireth, that I rebuke such thinges freebie, before I sturre from the place, vnlesse I may prudentlie deferre this good office, to doe it with more deliberation, and lesse interest of them, of whome those things were recounted, at an other occasion.

8. Moreouer it is requisite, that in some sort it belong vnto me to speake of that matter, as when I am one of the principall of the companie, and that yf I speake not, it would seeme that I approue their vices: But yf I be one of the meaner sort, then I must not

not undertake to giue the sentence.

9. But aboue all it is requisite, that I be exact, and wariè in my words, and not to vse one too much: as for example, yf I blame the familiaritie of this young man, and that young maide, and call it indiscreet and dangerous; O God (my Philotheus) we must hold the ballance verie euen, that we make not things heauier then they be indeed, although it be but the waight of a graine. Yf in the fault I am to speak of, there be but only a bare appeeraunce, I will say no more then so: yf but a simple indiscretion, I will giue it no worse name; yf neither indiscretion, nor probable appeeraunce of ill be in the matter, sauing onely that some malicious spirit may thereby take occasion to speak ill, I will say nothing at al, or onely say the same. My tōgue so long as I iudge my neighbour, is like a rasour in a chirurgians hands, that pretends to cut between the sinews and the veines: so the cutt that I make with my tongue in censuring or reprehending my neighbours actions must be so wariè, that I launce

no deeper then needs, that I speak neither more nor lesse, then that which the thing it self indeed requireth. And in a word, be carefull to keep this rule, that in reprehending the vice as it deserueth, thou spare the person, in whome it is, as much as discretion and ciuilitie teacheth.

10. True it is, that of infamous and notorious publique sinners, wee may speake more free lie: so that still we declare in our words, the spirit of charitie and compassion, without all arrogancie or presumption, nor taking delight in other folks miseries, which is always an affection proceeding from a base & abiect hart. I except allways those that are denounced to be Gods enemies, and desloyall to his holie church: for we may and ought in conscience disgrace, and debase all hereticall and schismaticall sectes, and the authours of them: it is charitie to crie against the wolfe, not only when he is among the sheep, but whensoever we espie him.

11. Every one is bold to take so much licence as to censure princes, and speake ill of whole nations, according
to

to the diuersitie of affections that men beare them : but thou (my Philotheus) must beware also of this defect : for besides that God is offended therewith, it may raise thee vp a thousand quarrels, from which thou canst not deliuer thy self, without great vnquietnes.

12. When thou chauncest to heare any man speak ill of another, procure yf thou canst, to make his accusation doubtfull : yf thou canst not doe that iustlie, endeouour to excuse the intention of the partie censured : yf that cannot be done neither, shew thy compassion toward his frailtie, cut off the discourse remembring thy selfe, and bringing the hearers in remembrance, that yf they haue not offended in that sort, that they are the more beholding to the grace of God for the same, and withall recall courteously the detractour to him selfe : and lastly yf thou knowest any good of the partie detracted, endeouour to set it foorth.

*Other advices and instructions to be
observed in talk.*

CHAPTER 30.

I. **L**ET our talke be courteous, franck, sincere, plaine, & faithfull: without double dealing, subtiltie, or dissembling; for though it be not good alway to tell the truth in ail matters, and in all occasions: yet is it neuer lawfull to speak against the truth. Accustom thy self neuer to lie wittinglie, and of set purpose, neither to excuse thy self, nor for any other cause, calling alwaies to mind, that God is the God of truth. Yf thou chaunce to tell a lie, and canst handsomly correct it out of hand, either by recalling it merily, or by some good explication, doe it: a true excuse, hath much more grace and force to giue satisfaction, then a lie neuer so smoothlie tolde.

2. Though sometime a man may prudently and discreetly disguise and couer the truth, by some artificiall colour of speeche, yet must that be vsed only in matters of importance, when
the

the glorie and seruice of God manifestly requireth it. Excepting onely those occasions, such artificiall equiuocation is daungerous, for as holy writt sayeth: *the holy Ghost dwelleth not in a dissembling and double spirit*: No cunning is so much to be desired as simplicitie; the wisdom of the worlde, and subtiltie of the fleshe, belong to the children of this world: but the children of God, walk plainely, without going awrie, their hart is free from all doublenes. *He that walketh simply* (sayth the wiseman) *walketh confidently*. Lying, double dealing, & dissembling, are allways signes of a weak, and base spirit. S. Austin had sayd in the 4. booke of his Confessions, that his soule, and his frinds soule, were but one soule; and that his life was tedious vnto him after the death of his frind, because he would not liue by by halves; and yet that for the self same cause he feared to die, least his frind should die wholly in him. These words afterward, seemed vnto him too artificiall, and affected, in so much that he corrected them in the bookes of his Retractations, censuring them with a
note

note of follie. Seest thou not Philo-
 theus, what a lively and delicate feeling,
 this holy and pure soule had of curious
 painted speeches? Surely it is a great or-
 nament of a christian soule to be faith-
 full, plaine, and sincere in talk: I haue
 sayd, *I will obserue and keep my wayes;
 that I may not offend in my tongue. Sett (O
 Lord) a watch before my mouth, and a
 doore of strength and closenes to shutt my
 lippes*, sayth David.

3. It is an aduise of the holy king S.
 Lewes, to contrarie or gainsay no man,
 vnlesse it were either sinne or damage,
 to let his words passe without contra-
 dicting them: and by this meanes, a
 man may be sure to escape all quar-
 rels and debates. But when necessitie
 constraineth to oppose thy opinion
 against another mans, vse mildnes,
 warines and dexteritie, not seeking to
 vex his spirit, whome thou gain-
 sayest, nor to confound him: for
 nothing is gained by sharpe repre-
 hension, or too much stomach in
 contradicting.

4. The auncient sages highlie com-
 mended them that spake litle, which is

to be vnderstood, not of them that speak few words, but of them that vse not many needlesse, and vnprofitable words; for in this matter of talk, we regard not so much the quantitie, as the qualitie: and in my opinion, we oughte for to flic both extreame. For to shew ones self a graue profound doctour, refusing to condescend to familiar talk, vsed in honest recreations, argueth either some distrust or disdain. And on the other side, to prate alwayes, and giue neither place nor occasion vnto other men to speak their pleasure, smelleth either of vainglorie, or of follie and lightnes.

5. S. Lewes allowed it not for good manners, when one is in companie, to talke to anie man in secret, and in counsaile, principallie at the table: least he giue some cause to suspect, that he speaketh ill of others. *He that is at table (sayth he) in good companie, and hath any good and merry conceipt to say, lett him speake, that all the company may heare him: yf it be any thing of importance, that he would not haue all men know, let him conceal it altogether,*
and

and tell it no man while the companie is not dissolved.

Of honest and commendable pastimes and recreations.

CHAPTER 31.

I. **I**T is sometimes necessary to ease our spirit, and affoord it, and the bodie also, some kind of recreation. S. Iohn the Euangelist (as the deuout Cassianus reporteth) was vpon a time found by a huntsman, to haue a partridge in his hand, and to make much of it, and play with it for his passerine; the huntsman demanded wherefore he, a man of such qualitie, tooke delight in so low and base a recreation; well (sayd S. Iohn) and wherefore doest not thou carie thy bow allways bent? marrie, (quoth the huntsman) least yf it should be always bent, it would loose his force and strength, when it should be needfull. Wonder not then at me (replied the blessed Apostle) yf I cease a litle from the rigour and attention of my spirit, to take a litle rest and recreation, that after this small ease, I may after employ

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employ my self more earnestlie in contemplation of higher matters. It is doubtlesse a great vice to be so rude and sauage, as neuer to allowe ones self, nor to suffer any other, to enioy some kind of lawfull passertime, & recreation.

2. To take the aire, to walke, and talk merrily and louingly together, to play on the lute, and other such instruments, to sing in musick, to goe a hunting, are recreations so honest, that to vse them well, there needs but ordinarie prudence, which giueth euery thing, due order, place, season, and measure.

3. Those games in which the gaine gotten by them, serueth for a price and recompence of nimblenes of the bodie or industrie of the mind, as tennis, baloone, stoole bale, chesse, tables, running at the ringe, be of them selues good and lawfull: onely excesse is to be auoided either in the time employed vpon them, or in the wager that is playde for: yf too much time be spent in these disports, they are no more recreation, but an occupation, not easing either bodie or mind, but weariyng the
one,

one, and dulling the other. After five or six houres spent at chesse, who is not altogether weered in spirit with so much attention? To play a whole afternoone at tennis, is not to recreate the bodie, but to tire it: Againe if the wager which is plaid for, be of ouergreat valew, the affections of the gamsters grow out of square: & besides it is an vniust and vnreasonable thing, to lay great wagers vpon such slight industries, so vnprofitable, and so litle praise-worthie. But about all Philotheus, take heed thou set not thy affection vpon these disports, for how lawful soeuer any recreatiō be, it is a vice to set the hart vpon it: not that thou shouldst not take pleasure in sportinge, for without pleasure there can be no recreation: but that thou shouldst not so place thy hart vpon these pastimes, as to be allways desirous of the, and not to be content without them.

Of dauncing and some other pastimes which are lawfull, but dangerous withall.

CHAPTER 32.

I. **D**ANCES of their owne nature be things indifferent, & may be
vſed

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used either well or ill, but as they are ordinarily used, they incline & leane much to the worser side, & consequently are full of danger & perill. They are used by night, in darkenes, & obscuritie: & verie easie it is for the works of darknes, to slip into a subiect, so apte of it self to receaue euil accidents. The greatest part of the night is spent in thē, so that by late watching, men are faine to sleep out the mornings, and by consequence, the meanes to serue God. In a word, it is allwais follie to change the day into night, light into darknes, and good workes into fond fooleries; Each one that cometh to daunce, bringeth with him his head brimfull of vanitie: and vanitie is so great a dispositiō to naughtie affectiōs, & to dāgerous & reprehensible loues, that such badde fruiets with great facilitie, are engēdered in these dances.

2. I may say of dāces (Philotheus,) as the physiciāns doe of mushrooms, or toadstooles, though manie do eat thē for dainties, yet (say they) the best of thē are worth nothing: & I say likewise, that though dances are much frequēted the best of thē are not very good. They that
will

will needs feede on so vnprofitable a dishe as mushrooms are, procure that they be excellent well drest; yf by no meanes thou canst excuse thy self by reason of the companie in which thou art from dancing, see that thy dance be well ordered. But how must it be well ordered? with modestie, seemliness, and an honest intention. Eate but seldome, and in litle quantitie of mushrooms (say the physicians) for yf they be oftentimes eaten, & in great abundance, be they neuer so well dressed, the quantitie of them becometh venom in the stomacke. Dance litle at a time, and verie seldome Philotheus, for otherwise thou putttest thy self in danger to affect ouer much this exercise, so perilous, and apt to brede such badd ruiets in the soule, as we euen now mentioned. Mushrooms according to Pliny, being spongie, and full of wide pores, draw vnto them verie easilie, all infection neere them, in so much that yf they be nigh serpents and toades, they receaue venom from them, which is the cause we call them toadstooles: Dancing sports in night-assemblies,
do or

do ordinarilie draw with the these vices and sinnes, which commonly raigne in one place, quarrelles, enuie, scoffing, and wanton loue; and as these exercises doe open the pores of the bodie that vseth them, so they open the powers of the soule, and yf anie serpentine companion, breath into their eares some wanton or lasciuious word, or some loue-toy; yf some Basiliske or Cokatrice, cast an amorous eye, an vnchast looke, the hart thus opend, easilie entertaineth these poisons. O Philotheus, these impertinent recreations are ordinarilie dangerous; they dissipate the spirit of deuotion, weaken the forces, make charitie cold, and stir vp in the soule, a thousand sortes of euil affections: and therefore it is, that they are to be vsed with great discretion.

3. Aboue all, the physicians prescribe, that after mushrooms, we should drinck good wine: and I say, that after dancinge, it is behouefull to vse good and holie cōsiderations, to hinder those dangerous impressions which the vaine delight taken in dancing may haue left in our mind. Thinck then; 1. that whilst thou

thou wast busied in this idle exercise, manie soules did burne in hell fire for sinnes committed in dancinge, and by the occasion of the time and place, and cōpanie, and other circumstances which dācinge bringeth with it. 2. Many religious, & deuout persōs at that verie time in the presence of God, did sing his heauenly praises, & contemplated his diuine goodnes. And how much more happily was their time spent in praying, thē thine in dācing. 3. Whilſt thou dancedſt merilie, many soules deceased out of this world in great anguish & dread of conscience; manie thousand men & wemen suffered great dolours, diseases, & pangs, in their beds, in hospitals, in the streets, the goute, the grauell, burning feuers, canckers, and infinite sortes of miseries. They had thē no rest, & thou hadſt then no cōpassion of thē. And thinckſt thou not that one day perhaps thou shalt sigh while others dance, as thou hast now danced while others sighe? 4. Our Lord, our Ladie, the Angels, & Saints, beheld thee all the while thou dauncedſt, how deerlie did they pittie thy poore soule, that was busied in so vnprofitable an enter-

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certainment!

5. Alas, while thou wert thus mispending thy goldē leasure, which might haue been farre better employed, time passed away, and death drewe nigh, and mocking (as it were) thy indiscreet passetime, inuiteth thee to his dance, in which the sighes of thy frinds shall serue for well tuned vialles, where thou shalt giue but one turne from life to death. This dance is the true passetime of mortal mē, for in it wee passe in a moment, from time to eternitie, of vnspeakeable ioyes, or intolerable paines: I haue sett thee downe these few considerations: God will suggest many other vnto thee to the same effect, yf thou feare him truly.

The times to sport and dance.

CHAPTER 33.

1. **T**O sport and dāce well and lawfullie, requires that we vse these delights for recreation of our minds, and not for any affectiō we beare to the sportes them selues; that we continewe them but a short time, not till

we be weeried and dulled therewith; that we exercise them but seldome, and not euerie day, for otherwise we turne recreation into an occupation. But in what occasions may a man vse dancing and sportings. The iust occasions of indifferente disportes are most frequent: occasions of vnlawfull are verie rare, and such games are much more blame worthe and dangerous. But in one word, the lawfull time and occasiō of dancing and sporting is, when prudence and discretion telleth thee, that thou mist condisceē to giue cōtentmēt to the honest cōpanie, in which thou shalt be in conuersation. For discreet condescendence is a braunchē of charitie, and maketh indifferēt things to be meritorious, and dangerous things, to be tolerable, and taketh many times malice away from things that otherwise would be badde, which is the reason that games of hazard, which otherwise would be reprehensible, are not so, when iust condescendence doth lead vs therunto.

2. I receaued great comfort in hart to read in the life of blessed Charles Boromaus, the holy bishop of millan, that he

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cōdiscended vnto the Suissers in certain things, in which otherwise, he was very seuerē: and that the blessed Ignatius de Loyola, being desired to play, accepted of it. S. Elizabeth of Hungarie, was wonte to sporte her self, and be presente at assemblies of passetime, without hurte of her deuotion: which was so deeply rooted in her soule, that as the rockes about the lake of Rietta, do increase by the washing and beating of the waues; so her deuotion increased among the pōpes & vanities of the court wher vnto her high estate exposed her; These were great fires, and of such propertie, as to increase with the wind, wher as litle flames, be soone blowne out, yf we carie them not couered.

*To be faithfull and constant in great
and small occasions.*

CHAPTER 34.

I. **T**HE sacred spouse in the canticles sayth, that his espouse had rauished his hart with one of her eyes, and one haire of her head. Among all the exteriour parts of mans

bodie none is more noble, for the artificiallnes of the making, or the actiuitie, then is the eye; none more base then the haire. The meaning then of the diuine spouse is, to giue vs to vnderstand, that he accepteth not onely the great works of deuout persons, but euen the smallest and least: and that to serue him well, and according to his will, is to take great care in greate and litle peeces of seruice, in lowe and in loftie things: and that equallie in both kinds, we may (as it were) robbe him of his hart.

2. Prepare thy self then (my Philotheus) to suffer manie great afflictions, yea & martyrdomes it self for our Lord: resolute thy self to giue vp vnto him, all that which thou esteemest most precious whensoever it pleaseth him to demand it, father, mother, husband, wife, brother, sister, childre, thine owne eyes, and thy life too: thy hart must be readie to yeld him vp all these things at a beck. But as long as his diuine prouidence sendeth thee no afflictions so sensible and heauie, that they require not thine eyes, at least giue him thy haire: I meane, suffer meckly and louinglie litle iniuries,
small

smal offences, & pettie damages, which daylie happē vnto thee. For by such litle occasions employed for his loue, (thou shalt winne his hart whollie, and make it thine owne. The headach, the toothache, the rheume, a check of thy husband or wife, the breaking of a glasse, losse of a paire of gloues, of a iewell, of a handkerchief, a frumpe or mock patiently borne, a litle violence offered to thy self in goinge to bedde soone, and risinge earlie to serue God, and communicate, a litle shame sustained for doinge some actions of deuotion in publique. To be brieffe, any such slight occasions of patientie & sufferance taken & embraced for the loue of God, do infinitely please his diuine goodnesse, who for one glasse of water, hath promised & prepared heauen to his seruants. And because these occasions offer thē selues euery momēt, they are great instruments to heape vp spirituall treasures, yf they be well imploied.

3. When I read in the life of S. Catherin of Siena, so manie raptures and eleuations of her spirit, so many wise sayings, and godly sermons made by her: I nothing doubt, but that with this faire

eye of contemplation, she rauished the hart of her heavenly spouse. And I receaue no lesse cōfort, when I find her in her fathers kitchin making the fire, turning the spitt, dressing meat, kneading bread, & doinge all the low & baser offices of the house, with a courage full of louing delight in her God. And I esteeme no lesse the lowlie meditatiōs which she made in the midst of the abiect offices, thē the extasies and heauēlie visions which she had so oftē; which peradventure were giuen vnto her onely for recōpence of this humilitie & abiection. As for her meditatiōs, they were such as folowe, when she prepared meat for her father, she imagined that she prepared it for our Lord like another martha, and that her mother was in place of our blessed Ladie, and her brethrē in steed of the holie Apostles: in this sort encouraging her mind to serue all the court of heauen, and imploying her self most delightfully in such humiliatiōs, because she knew it was Gods will. I haue set downe this example, (my Philotheus) that thou mayst knowe of what importance it is, to direct well all thy actions,
be

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be they neuer so base, to the seruice of his diuine maiestie.

4. Therefore my counsell is, that thou imitate that courageous womā whome the wise king Salomon so highlie commendeth: she sett her hands (as he sayth) to great, importāt, & magnificēt things: and yet disdained not to lay hold on the spindle and rock. Put thou thy hāds to great things, exercising thy self in prayer & meditatio, in frequenting the Sacramēts, to engēder the loue of God in thy neighbours, & to stirre vp good inspirations in their soules, and in a word, to do great & excellēt good works according to thy callinge, forgette not for all that the rock, and spindle, that is the practize of lowlie actions, and humble virtues, which like small flowers growe at the foote of the crosse, as, to serue the poore, visit the sick, to haue care of thy family, with the works belonging therunto, to vse all profitable diligence, to auoide idlenes: and amidst all these actions, enterlace such deuout considerations, as S. Catherin of Siena did in her mortifications.

5. Great occasions of seruing God,

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pre-

present themselves but seldome, lesse occasions offer them selves euerie daye: and *he that shalbe trusty in small matters,* { sayth our Saueour } *shalbe established ouer great things.* Doe euerie thing then on the name of God, and euery thing wilbe well done: whether thou eatest or drinkest, sleepest, or wakest, be it in recreation or businesse, so that thou handle thy matters well, and hauing alwayes an eye to Gods pleasure and will, thou shalt profit much before God, dooing all these things, because that Gods will is that thou doe them.

That we must keep our soule iust and reasonable, in all her actions.

CHAPTER 35.

VVE are not men, but through the vse of reason: and yet is it a rare thing to find men that are reasonable indeed: for commonlie self loue maketh vs swarue from reason, conducting vs vnawares, and almost without our knowledgē or feeling, to a thousand sort of smal; yet dangerous, yniust and ynreasonable actiōs; which

which like the litle foxes in the Canticles, roote vp the fruitfull vines ; for because they are litle, mē take no great heed of them : and because they are many in number, they lett not to doe harme enough.

2. These things which now I wil reke are they not wiust, & against true reason? we accuse our neighbours vpon euerie light occasion, and excuse our selues in all things ; wee would sell verie deer, & buy verie cheape : we desire that iustice should be exequuted in another mans house, but mercie and clemencie in our owne. Our words must be taken in good part, and yet we are captious & cauill precisely at other mens speeches. We would haue our neighbour leaue vs his goods for our monie: but is it not more reasonable, that he should keep his goods, leauing vs our monie? we are discontented with him, because he will not helpe vs to his owne incōmoditie: is it not more reason we should reprechē our selues, for desiring to hinder his commoditie?

3. Yf we affect one kind of exercise, we discommend all other: and controlle

and condemne all that displeaseth vs. Yf any of our inferiours haue no great good grace in his person or actions, or that we haue a tooth against him, doe he what he wil, & doe he it neuer so wel we take it ill, & neuer cease to contristate him, & to be always readie to challenge him. Contrariwise, yf any be acceptable to vs, & seeme to vs of a good grace and cariage, he can do nothing so disorderly but we will excuse it. There are many virtuous childrē whome their father and mother scarce abide to look vpon, because of some bodily imperfection: and manie vicious that are their parents minions, and are cockered vp daintelie, onely for some corporall wel fauourednesse. In all things we preferre the rich before the poore, although they be neither of better condition, nor more virtuous: nay we preferre him that hath the gayest clothes. We will haue our owne due exactly, but others must be courteous in demāding their due of vs; we keep our ranck & place verie precisely, but would haue other men humble & condescend; we cōplaine easilye of others, but will heare no complaints
of

of our selues : That litle which wee doe for other men, seemes in our eye & iudgemente verie muche, but whatsoeuer seruice or good turne an other mā doth to vs, it seemes to our sighte in a maner nothinge. In a worde we are much like the partridges of Paphlagonia which are sayde to haue two harts, for to our selues & in fauour of our owne righte, we haue a harte that is sweete benigne & liberal, but to our neighbour a harde, seuerer & rigerous harte. We haue tow sorts of ballances, the one to weighe our owne cōmodities with al aduaūtage possible, the other to weighe with all disadaūtage what we deliuer to our neighbour. And as the scripture sayeth, *deceitful lippes haue spokē in hart & hart*, that is to saie they haue two harts, & two weights, to receiue a heauye and full weighte, to deliuer a lighte and skant weighte, is abhominable before God.

4. Philotheus obserue equallitye & iustice in all thy actiōs ; imagine thy selfe in thy neighbours place, & him in thyne : & so shalt thou iudge arighte. Whē thou sellest, thinke thy selfe the buyer, & buyinge, proceede as if thou wert the
seller

seller, for thus thou wilt be sure to deale iustly in al the bargaines & cōtracts. All these inequalities I confesse are lighte & binde not to restitution, because we exceede not the limittes of that rigour which we may lawfully vse in fauour of our owne righte: yet notwithstandinge they are greate defects of reason, & charitie, & consequently bynde vs to procure the amendmēte thereof especiallie since the things which we forsake in this amendment, are but meere trifles. For what doth a man leese by liuing gentlemanly, nobly, courteously, with a royall, free and liberall hart.

5. Let this then be thy particular care Philotheus, to examine thy hart, and see whether it be so affected towards thy neighbour, as thou wouldst haue him affected toward thee, yf thou wert in his place: for in that stands the triall of true reason. Traianus the Emperour, being blamed by his faithfull frinds, for making the imperial maiestie (as it seemed to thē) too familiar & cōmon: verie well quoth he, & why should not I shew in my self being Emperour, such an affection to euerie mā in particular, as I my
self,

self, yf I were a particular & priuate ma,
would desire to find in my Emperours

Of desires. CHAP. 36.

EVERY one knoweth, that he must
in no sort desire any thing which
is naughtie & vicious: for the desi-
re of euil maketh vs euil. But I say more
vnto thee, Philotheus, desire not in any
case those things, which be dāgerous to
the soule, as dancing, gaming, and other
such pastimes; nor honours & places of
charge; no nor admixable visions, nor
heavenly extasies, for al these things are
much subiect to vaine glorie, & deceit.

2. Desire not things which are farre of
frō thee, that cānot come to passe accor-
ding to thy desire, but after some long
time; as many doe, who therefore dowe-
rie & distract their harts vnprofitably, &
put thē selues in dāger of great disquiet.
Yf a youg mā desire much to be prouided
of some great office & charge, before the
time be come, to what purpose serueth
this desire of his? yf a married womā de-
sireth to be a nunne, to what purpose? If
I desire to buy the goods of my neigh-
bour, before he desire to sel thē, looke I
not

not my labour in such a fruitlesse desire? If being sore sick, I desire to preach or to say masse, or to visit others that be sick, and performe other exercises of men that be in perfect health: be not these vaine desires, since it is not in my power to bring thē to effect? And yet besides this vanitie of these vnprofitable desires, they occupie the place of other better desires which I should haue, to be patient, resigned, wel mortified, verie obedient, meek, and mild in aduersities, which is the thing that God wills that I should practize at that time; but we admitt as fond desires as wemen great with child, that long for cherries and strawberries in autumn, and for freshe grapes, in the springtime.

3. I can not approue in any sort, that men addicted to one kind of estate and vocation, should desire any other kind of life, then that which besitteth their calling, or busie them selues in exercises, incompatible with their present condition: for such desires distract the hart, and altogether destroye the necessarie occupations belonging to his estate. If I desire the solitarie lyfe of a

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Carthusian, I doe but lose my tyme, for these desyres occupieth the tyme and place of those, which I shoulde haue for the well imployinge of my selfe in thinges belonging to my presente office. No surely, I woulde not that men should be still desyringe better spiritts, better witts, better iudgements, for these desyres are but vayne, and onely serue to hinder those thoughtes and cares which euery one should haue of betteringe those parts which God allmightye hath endued allreadye him withal. No I would not that one shoulde desyre better meanes to serue God almightye, then which allreadie he hath, but that he labour and endeauiour to employe these well & profitallie: this in deede is to be vnderstoode of desyres that, as it were, still possesse the harte for simple wishes if they be not too frequent, doe no harme or hindaunce.

4 Desire not further crosses and afflictions, but accordinge as thou haste founde thy selfe disposed and able to beare those which God allmightie hath allreadye sente thee. If a lesse iniurie we can not endure without repininge, were it

re it not vayne and foolishe to desyre martyrdome? About obiects imaginariye and such thinges as shal neuer come to passe, our enemye moueth to greate and magnanimious desyres, and all to the ende of euertinge vs from the consideration of thinges presente, wherein (how meane soeuer) we mighte exercise our selues with greate profite, we imagine combatts with the terrible monsters of Afrique, and in the meane tyme for wante of care and heede, suffer our selues, in effecte to be vanquishte and slayne, by the poore snailles that lye in our waye.

5. Seeke not after temptations, for that were temeritye and rashnes, but prepare thy harte to expecte the courageously, and to receaue them when God permittes them to come.

6. Varietie of meates (especiallie if the quantitie be greate) doe allwayes ouercharge the stomacke, yea if it be weake ouerthroweth it. Ouercharge not thou thy soule with multitude of thoughts: not worldly, for these will be thy viter ouerthrowe, nor yet spirituall, for they will molest thee.

7. When

7. When the soule is purged, & discharged of her ill humours, she feeleth in her self, an earnest appetite of spiri-
uall delights, and like a hunger star-
ued person, setteth her desire vpon a
thousand sorts of exercises of pietie, of
mortificatiō, of penance, of humilitie,
of charitie and prayer: my Philotheus,
it is a good signe to haue so good an
appetite, but cōsider discretely whether
thou canst well digest all that which
thou desirest to eate. Then take aduise
of thy ghostly father, which of all these
many holy desires, may presently be put
in execution, and make thy vttermost
profit of them: And that donne, God
wil giue thee other good desires, which
thou maist exequute in their time and
season: and so thou shalt not loose thy
time in nourishing vnpossible, and vn
profitable desires.

8. Yet my meaning is not, that one
should reiect all good desires whatsoe-
uer: but that one should endeouour dis-
cretely, to produce and prosequute
them, euery one in their due order: so
that these good purposes, which cannot
presently haue their effect, be (as it were)
locked.

locked vp in a corner of our hart, vntill the time come in which they may be brought to yssue and practize. In the meane season, while those desires expect their time, procure to effectuate those which be alreadie ripe, and in their season. And this aduise is not onely true in spirituall desires, but euen in wordly purposes, in which likewise yf order be not kept, they them selues can neuer liue in quiet and contentment.

Aduertisments for those which are married. . CHAP. 37.

I. **M**ARRIAGE is a great Sacrament, I say in Iesus-Christ and in his church; it is honourable to all, amongst all, and in all: that is, in all the partes and circumstances therof; to all, because euen the virgins, them selues ought to reuerence it with humilitie: amongst all, because it is equallie holy in rich, and in poore: in all, because the beginning, the end and intention, the commodities and profits, the forme and matter of it, all are holie. Marriage

marriage is the nurserie of Christianitie, which peopleth the earth with faithfull soules, to accomplish the number of the elect in heauen: so that the conuersion of all the rights and lawes of the holy estate of wedlock, is most necessarie in the common wealth, as the spring and fountaine, of all these riuers.

2. Would to God that his most deer Sonne were inuited to all marriages, as he was to the marriage in Cana: for then the pretious wine of blessing and consolation, should neuer want: and yf in ordinarie weddings we find but a litle of that sweet wine, it is because Adonis is inuited to the wedding feast, instead of our Saueour, and Venus instead of our Ladie. He that would haue his lambes faire and parti-coloured as Jacobs were, must imitate his industrie, and present parti-coloured roddees to the ewes when they assemble to conceiue: and he that would enioy a happy successe of his marriage, should alwayes place before his eyes the sanctitie, and excellence of this Sacrament. But alas instead of these, ordinarilie we see
arriue

arriue a thousand disorders in pastimes, feasting, and vnseemly talking: and therefore no meruaile, yf the successe of their mariages be disordered.

3. Therefore I exhort all those which are in the holie estate of wedlock, that they loue one another with that mutual loue, which the holy Ghost commendeth so much in the scripture. It is not enough to say to married folk, that they should loue one another with a naturall loue, for so do the Turtle doves: nor with a humane loue, for the verie painims haue wel practised that sort of loue: but I say with the great Apostle: *You that are married, loue your Wines, as Iesus Christ loved his church: and you wines loue your husbands, as the church loueth her Saviour.* It was God that brought Eue to our first father Adam, and gaue him her for his wife: it is also the self same God, who with his inuisible hand, hath tied the knot of the holie band of your marriage, and hath giuen you power one ouer the other: why then should you not one cherish the other, with a holy, supernaturall, and diuine loue?

4. The

4. The first effect of this loue, is the inseparable vnion of your harts. Two peeces of firre tree glewed togeather, cleaue so fast one to the other, that you may sooner break the whole peece in any other place, then in that part in which they were glued. But God ioined man to woman in his owne bloud, for which cause this vnion is so strong, that rather the soule should forsake the bodie, then the husband be separated from his wife: and vnderstand this inseparable vnion which I speak of, not onely of the bodie, but principallie of the soule, and sincere affection of the hart.

5. The second effect of this loue is inuiolable loyaltie, of the one partie to the other. In old time men vsed to engraue their seales vpon the rings which they wore continuallie, as the holie scripture it self doth testifie: and from this custom of antiquitie may we drawe a fitt interpretation of the ceremonie which holie Church vseth in the Sacrament of marriage. For the priest halowing the weddingringe, and giuing it first to the man, protesteth
that

that this holy Sacrament so sealeth and closeth his hart, that neuer after the name or loue of anie other woman, may lawfullie enter into it, so long as she liueth, whome God hath giuen vnto him. And the husband presently putteth the ring vpon his wiues finger, that shee likewise may vnderstand, that her hart is now sealed and shutt vp, from loue or thought of any other man, so long as he liueth, whome there our Saueour giueth vnto her.

6. The third fruit of matrimonial loue, is the lawfull generation, and the carefull education of children. It is an in explicable honour to you that are married, that God by his omnipotent power, determining to multiplie reasonable soules, which might praise him for euer, would make you as it were his fellow labourers in so worthie a worke, giuing you the priuiledge & honor to engender bodies, into the which he distilles the new created soule, like celestiall drops into the bodies.

7. Conserue then, you housbands, a tender, constant, and hartie loue towards your wiues; for therefore was the
woman

woman taken from the side of man,
and next his hart, that she should be
beloued of him hartlye and tenderly.
The infirmities of your wiues, corpo-
rall or spirituall, must not prouoke you
to any disdaine or loathing of them,
but rather to a sweet and louely com-
passion: since God therefore created
them, that depending always on you,
you should therby be more honoured,
& respected; and that you should haue
them in such sort for your companions
that neuerthelesse you should be their
heads and superiours. And you, o wo-
men, loue your husbands tenderlie &
hartelie, but let your loue befull of res-
pect, and reuerence, for therefore did
God create them of a sex more vigou-
rous and predominant; therefore did he
ordaine that a woman should be a por-
tion of man, bone of his bone, and
flesh of his flesh; and that she should be
made of a ribbe of his, and taken from
vnder his arme, to teache her, that she
should be vnder the hand and guiding
of her husband: and holy scripture verie
straightly recommedeth vnto you this
subiection: which notwithstanding the

self same scripture maketh sweet and delectable vnto you ; not onely aduising you to accept therof with loue and affection , but prescribing also vnto your husbands , how they should exercise their authoritie and commaund ouer you , with all patience , meeknes , and gentle sufferance : *Husbands* (sayth Saint Peter) *behaue your selues discretlie towards your wives , as weaker vessels , bearing them honour and respect.*

8. But while I exhort you more and more to increase this holy mutuall loue , which you owe one to another , beware you chaunge it not into ieaiousie. For as wormes breed ordinarilie in the ripest and delicatest apples : so manie times it happines , that ieaiousie groweth from ardent and excessiue loue , betweene man and wife , and marreth and corrupteth the verie pithe and substance of the holie state of wedlock , breeding by litle and litle , troublesome braules , dissentions , and diuorcements. This ieaiousie hath no place where mutuall loue is grounded vpon true virtue:
and

and therfore it is an infallible marke of a loue, in part at least grosse and sensuall, which hath mette with a weake and inconstante virtue, and subiect to mistrust and suspect. And it is a verie vaine boastinge of loue, to make it seeme greate, by beinge iealous: for iealousie may well be a signe of great and ardent loue, but not of pure, perfect and constant amitie: for the perfection of frindship and true loue, presupposeth the assured foundation of true virtue, and iealousie presupposeth the vncertaintie of the same.

9. Yf you desire, ô husbandes, that your wiues be faithfull vnto you, giue them a lesson of this loyaltie by your owne example. *With what face* (sayth Saint Gregory Naziazen) *can you exact chastity of your wiues, when you your selues live vncleanly? how can you require of them, that which you giue them not? Will you haue them chaste in deed? behaue your selues chastly: And, (as Saint Paul sayth) let euery man, knowe how to possesse*

his owne vessel in sanctification. For yf contrary to this doctrine of the Apostle, you your selues teach them loose behauiour; and wanton trickes, no marvel yf you receaue dishonour by losse of their honesty: But you (o women) whose honour and reputation is inseparably ioined with your honestie and chastitie, be sealcuse (in a manner) of this your glorie, and suffer no kind of wantonnesse, to blemish your credit and estimation.

ro. You that desire to haue the name and merit of chaste and worthie matrons, flie all kind of assaultes, all manner of courting, be it neuer so litle: suffer not any wanton gestures nigh you: suspect him, whosoever he be, that commendeth your beautie, and good grace: for he that earnestly praiseth marchandize which he is not able to buy, giues a shrewd suspicion, that he meaneth to steale it. But yf iointlie with praises of your beautie, any man discommend your husbands, detest him as one that offereth you hainous iniurie; for it is euident, that such a one not onely seeketh your ruine and ouerthrow,
but

but accounteth you alredie half ouercome : because we see ordinarilie , that the bargaine is half made with the second chap man , when the first displeaseth the merchant . Gentlewomen , as well in time past , as now a dayes , weare manie pearles in their eares , delighted (as Plinie thought) with the prettie ratling noise which they make , in touching one another . Why they wore them I care not , I thinck verelie Isaac , that great seruant and frind of God , sent pretious earings as the first pledge of his loue , to the faire and chaste Rebecca , as a mysticall ornament betokening , that the first part which a husband should take possession of in his wife , must be her eares , which his wife should loyallie keep onely for her housbands vse : to the end that no speech or rumour should enter therein , but onelie the sweet amiable sound of honest and chaste wordes , which are the orient pearls of the holy ghospell ; for we must allways remember that which before I haue sayd , that our soules are empoisoned

ned by the eare , as the bodie by the
mouthe.

II. Loue and loyaltie ioined together , cause a constant and fearlesse assurance ; and therfore the Saints of God presupposing this fidelitie , haue vsed alwaies most kind signes and tokens of their mutuall loue : sweet , and louing fauours , but yet chaste and honest ; tender , and kindhearted , but yet sincere , plaine , and beseeming their graue simplicitie . So Isaac and Rebecca , the chastest married couple of old time , were seene so louinglie entertaining one another by a windeowe , that albeit no offenseue thinge passed betweene them , yet Abimelech well iudged therby , that they could not be other then man and wife . The great Saint Lewes , as rigorous to his owne fleshe , as tender in loue to his wife , was almost blamed for too much kindnes ; though in deed he rather deserued exceeding praise , for knowing how to applie his warlik and courageous mind , to these small duties , requisite to the
conser-

conseruation of coniugall loue, for although these pettie demonstrations, of pure and vnfained affection, bind not the harts of these that loue, yet they approache them one to another, and serue for a kind of art, to keep mutuall loue in perfection.

12. Saint Monica being with child of great Saint Augustin, dedicated him oftentimes to Christian religion, and to the true seruice of Gods glorie: as he himself witnesseth, laying that *he had already tasted the salt of God in his mothers wombe*. This is a notable lesson for Christian women, to offer vp to God the fruits of their wombes, euen before they be deliuered of them, for God accepteth the offerings of a louing and humble soule; and commonly giueth good successe to those holie motions and affections of good mothers at that time: witnesse Saint Thomas of Aquin, Saint Andrew of Fesula, and diuers others. The mother of S. Bernard (a

worthie mother of so worthie a child
so soone as her children were borne
took them in her armes, and offe-
red them vp to our Lord Iesus Christ
and from thence foorth, she loued
them with such reuerence, as hol-
vells committed vnto her by God;
which fell out so happilie vnto her,
that in the end they became Saints all
seauen.

13. The children being once borne
into the world, and beginning to haue
the vse of reason, then ought their
parents to haue an especiall care, to
emprint the feare and loue of God
in their tender harts. The good
Queen Blaunche, performed this of-
fice excellentlie well in her sonne
king Lewes the Saint; for she would
often times say vnto him, *my dear
child, I had rather farre thou shouldst
dye before mine eyes, then see thee com-
mitt one onely mortall sinne.* Which
notable saying remained so engra-
ued in the soule of her royall child,
that, (as he himself was woont to
tell) not one day in all his life past
ouer his head, wherein he did not call
it to

it to remembrance, taking all paines possible to put this diuine doctrine in practize. Races, and generations in our tongue are called houses, and the Hebrewes call generation of children the bbuilding vp of a house; for in that sence the scripture sayth, that God builded houses for the midwines of egypt: wherby we learne, that to make a good house, is not to fill it with worldlie treasures, but to bring vp children in the feare of God, and exercise of virtues, wherin no paines nor trauaile is to be spared, for children are the father and mothers glorie. So Saint Monica with great constancie and perseuerance, straue against the badde inclinations of her sonn Saint Augustin: for hauing followed him by sea and by land, she made him more happily, the child of teares by conuersion of his soule, then he had beene the childe of her bloud, by generation of his bodie.

14. Saint Paul leaueth to wemen the care of their houshold, as their dutie and office: for which cause

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manie

manie are of this opinion , that the deuotion of the wife, is much more profitable to her familie , then the virtue of her husband ; because he, being not so ordinarilie within dores, cannot so easilie and continuallie instruct his folk in virtue : and therefore Salomon in his prouerbes , maketh the happines of the whole household, to depend of the industrie and care of that valourous and courageous woman , whome there he describeth.

15. It is written in Genesis , that Isaac seeing his wife Rebecca barren, prayed to God for her, or according to the Hebrew text , prayed our Lord ouer against her ; because he prayed on one side of their oratorie , and she on the other : and the prayer of her housband made in this manner , was heard . The greatest and fructifullest vnion between man and wife , is that which is made in deuotion , to which one should exhort the other most earnestlie . Some fructs for their sowerness are not much worth , vnlesse they be conserued as quinces ;

ces; others because of their tendernes cannot be long be kept, vnlesse they be preserued, as cherries and aprie-cocks: So wemen should wishe that their husbands were preserued and comfited with the sugar of deuotion; without which man is sower, bitter, and intollerable; And the husbands should procure that their wiues did excell in deuotion, because without it the woman is fraile, and subiect to fall and wither away in virtue. Saint Paul sayth: *that the unbeleewing man is sanctified by the faithfull woman, and the unbeleewing woman by the faithfull man;* because in this straight bond of wedlock, the one may easilie draw the other to virtue; but what a blessing is it, when the faithfull man and wife, do sanctifie one another in the true feare of God.

16. To conclude the mutuall supporting of one another ought to be so great, that they should neuer be both at once angrie, or moued on the sodaine. Bees cannot rest in places where ecchoes or redoublings

of voices are heard : nor can the holie Ghost certainlie remaine in that house, in which strife, and debate, chiding and scolding, and redoubled braulings vse to be. Saint Gregorie Nazianzen witnesseth, that in his time married persons, kept the anniuersarie day of their matrimonie holie and festiuall: and I could wishe that good custom were put in practize in these dayes, so that it were not with worldly and sensuall demonstratiōs of exteriour myrth, but that the housband and wife confesse and communicange that day, should recōmend vnto God with more then ordinarie seruour, the constant quiet of their marriage, renewing their good purposes to sanctifie their state by mutuall loue and loyaltie, taking breath in our Lord, to support the better the charge of their vocation.

Of the honestie and chastitie of the marriage-bed. ° CHAP. 38.

THE marriage-bed, ought to be immaculate as the Apostle saith, that is to say, exempt from all vn-
clean-

cleanlinesse and profane filthines: therefore was marriage first instituted and ordained in the earthly paradise, where vntill that time had neuer been felt any extraordinarie concupiscence. There is some likenes between dishonest pleasure, and vnmanerlie eating: for both of them regard the flesh, though the first for the brutall heate therof, is simple called carnall. I will declare by the one, that which I would haue vnderstood of the other.

1. Eating is ordained, for the conseruation of them that eate: as then to eate, preserue, and nourish the bodie, is absolutelie good, and commendable: so also that which is requisite in marriage for generation of children, & multiplication, is good and holie, being one of the cheefest ends of marriage.

2. To eate, not for conseruation of life, but for mainteining of mutuall loue and amitie which we owe one to another, is a thing verie iust and honest: and in the same sort, the mutuall and lawfull satisfaction of the parties ioined in holie marriage, is called by Saint Paule, debt, and dutie; but so
great

great a debt and dutie, that he permitteth neither partie to exempt themselves from it, without free and voluntarie consent of the other; not for the exercises of deuotiō (which is the cause of that which hath been sayd in the chapter of holy communion) how much lesse then may either partie exempt them selves from this debt, for anger, disdain, or fantasticall pretences.

3. As they that eate for mutuall conuersation, doe it freelie, and not as it were by force, but rather in outward appeeraunce, at least wise giue shew of an appetite to their meate: so the mariage debt should alway be payed and performed frankly, faithfullie, as it were with hope and desire of children, albeit for some occasion there were no subiecte of such hope.

4. To eate, not for the two former reasons, but only to content the appetite, is tollerable, but not commendable: because the onely pleasure of the sensuall appetite, cannot be a sufficient object, to make an action

action worthie of commendation: yt is enough that it be tolerable. To eate not only for our appetite, but with excelle also and disorderlie, deserueth blame more, or lesse, according as the excelle is great or litle.

5. The excelle in eating consisteth not in the quantitie onely, but in the manner also of eatinge. It is straunge (my Philotheus) that honnie being so wholsome, and so proper a food to the Bees, that yet sometimes they become sick by it, as when in the spring time they eat to much of it, it ingendreth in the the flux of the bellie, and sometimes it killes them without remedie, as when they are behonnied with it about their head and wings. Certainlie the act of marriage, is holie, iust, commendable, & profitable to common weale: yet notwithstanding in some case it is daungerous; for sometimes it infecteth the soule with veniall sinne, as it chaunceth by a meere and simple excelle; and sometime it killeth the soule by mortall sinne, as it falleth out, when the naturall order appointed for generation of children is peruerterd; in

in which as one swarueth more or lesse from the order of nature, so are the finnes more or lesse execrable, but alwayes mortall. For because procreation of children is the principall end of marriage, one many neuer lawfullie depart from the order which it requi-
 reth, though for some accident, it cannot at that time be performed; as it falleth out, when barrennesse, or being great which child already, do hinder the generation. For in these accidents the act of marriage doth not cease to be holie and iust, so that the rules of generation be kept: no accident whatsoever being able to preiudice the law, that the principall end of marriage prescribeth. The execrable act committed by Onan in his marriage, was detestable before God, as the holie text of the 38. chapter of Genesis doth testifie: although certaine hereticks of our dayes, a hundred times more worthie to be condemned, then the ancient Cynicks (of whome Saint Hierom speaketh vpon the epistle to the Hebrues) made God to say, that it was the peruerse intention of
 that

that naughtie man which displeased God: wheras the scripture sayth otherwise, and assureth vs in particular, that the thinge or act it selfe, was abominable in the sight of God.

6. It is a true mark of a scadle, gree-die, and beastly mind, to thinck earnestlie of meat, before the time of repast: much more when after meales one pawseth and delighteth in the pleasure he took in eatinge, entertaining it in thought and word, and reuoluing in his mind the remembrance of the sensuall delight he receaued in swallowing downe his morsells; as they doe, who before dinner haue their minde on the spitte, and after dinner in the dishes; men worthie to be the skulions of a kitchin, *who make a God of their bellie*, as Saint Paul saith. Those which be well and mannerlie brought vp, thinck of the table, but euen when they are readie to sit downe; and after dinner washe their hands and mouthe, to loose both sauour and smell of that which they haue eaten. The Elephant is but a grosse beast, yet most worthie of all the rest, and which aboundeth
most

most in sense : I will tell you a point of his honestie : he neuer changeth his mate , and loueth her tenderlie whome he hath chosen , with whome notwithstanding he coupleth not , but from three yeers to three yeares , and that onelie for five dayes , and so secretlie , that he is neuer seene in the act : but the sixt day he sheweth himself abroad againe , and the first thing he doeth , is to goe directlie to some riuer and washe his bodie , not willing to returne to his troupe of companions , till he be purified. Be not these goodlie and honest qualities in a beast ? by which he teacheth married folk not to be given to much to sensuall and carnall pleasures , which according to their vocation they haue exercised : but the vse being passed , to washe their hart and affection from it , and purge them selues of it , that afterward with all libertie , and freedome of mind , they may exercise other actions more pure and of greater valew . In this aduise consisteth the perfect practize of that excellent doctrine of Saint Paul , giuen vnto the
the

the Corinthians : *The time is short* (sayth he) *it remaineth that they who haue wiues, be as though they had them not.* For according to Saint Gregorie, he hath a wife as though he had her not, who in taking corporall pleasure with her, is not for all that, hindered and disturbed from spirituall exercises, and what is sayd of the man, is to be vnderstood of the woman : that they that *use this world* (sayth the same Apostle) *be as though they used it not.* Let euerie one then vse this world according to his calling, but yet in such sort, that he engage not his affection too deeplie therein : but remaine still as free and as readie to serue God, as yf they vsed not the world at all. It is great hurt to a man (sayth Saint Austin) to desire the enioying of those things, which he should onely vse, and to vse those things which he should onely enioy : we should enioy spirituall things, and onely vse corporall things : for when their vse is turned into enioying, our reasonable soule is conuerted into a sauage and beastlie soule. I thinck I haue sayd all that I would

would say, without speaking of that, of which I would not say.

Instructions for Widdowes.

CHAPTER 39.

S AINT Paule instructeth all prelates in the person of his deere scholer Timothie, saying: *Honour those widdowes which are widdowes indeed.* To be a widdowe indeed, these things are required.

1. That not onely she be a widdow in bodie, but in hart also; that she be resolu'd with an inuiolable purpose, to keep her self in the estate of chaste widowhood. For those which are widdowes but onely while they expect marriage, are not separated from husbands but onely in respect of bodily pleasure, for they be already ioined to them in hart and will. But yf the true widdow, to confirme her selfe in the state of widowhood, will offer vnto God her bodie, and chastitie by vowe, she shall adde a great ornament to her widowhood,

hood, and make her resolution secure. For since that after her vow she is no more in her owne power, and cannot haue her chastitie without forgoing her part in paradise; she wilbe more zealous of her designement, and suffer not so much as one litle thought of marriage to stay in her hart, no not the space of one onely moment: So that this sacred vowe, will put a strong bulwarck between her soule, and all manner of thoughts, that are contrarie to her holy resolution. Saint Austin counselleth this vow verie earnestlie to a Christian widow, and the ancient and learned Origen goeth much farther: for he exhorteth married wemen to propose and vow chastitie of widowhood, in case their housbands should die before them: that among the sensuall pleasures which they may haue in their wedlock; they may enioy the merit of chaste widowhood, by this promise and vow made before hand. The vow maketh the work more acceptable vnto God, fortieth the will to do it more courageously, and giueth to God, not onely the good works, which are the fructs
of

of our will , but dedicateth likewise vnto him our will it self , as the root and tree of all our actions. By simple chastitie we lend our bodie to God, retaining notwithstanding our libertie, to subiect it when we list to sensuall pleasure : but by the vowe of chastitie we make him an absolute and irreuocable present of our bodie , without reseruing to our self anie possibilitie to goe back from our word ; rendring our selues happie slaues vnto him, whose bondage is better then all royalties. As. I approue the aduise of these two great personages , so could I wishe, that those soules which are so happie, as to folow them , would doe it prudently , holily and soundlie , hauing well examined their forces , and inuoked the grace of God , and taking the counsell of some wise and deuour directour : for so all will prosper the better.

2. Besides it is necessarie that the abrenunciation of second marriage, be made purely and simplie , to conuert all our affections vnto God more loyallie, and to make our hart cleaue
vnto

into Gods hart on euey side : for
if the desire to leaue her children rich,
or any other worldly respect, do keep
the widow in widowhood, she may
deserue praise and commendation per-
haps, but not before God : since in
Gods sight nothing is trulie praisewor-
thy, but that which is done for honour
and reuerence of his diuine maiestie.

3. Likewise a true widow must be vo-
luntarilie abstracted from all prophane
contentments : *for the widowe which li-
ueth deliciously*, sayth S. Paule, *is dead in
her life time*. She that wil be a widowe, &
yet delights to be courted, embraced,
made much of, and takes pleasure in
dauncing, and feasting, desiring perfu-
mes, tricking and trimming her self, is a
widow aliue in bodie, but dead in soule.
What auaieth it whether the image of
Adonis, or prophane loue, which han-
geth for a signe before the dore of
fleshly delight, be painted with good-
lie flowers and plumes round about it,
or the face thereof be couered with
a nett, or a cypres? For so doubt-
lesse not without much vanitie some
times, black morning apparell serues,

to make her beautie more apparent: the widdow hauing made triall of that wherein women do please men most, casteth more dangerous baites into their minds. The widow then which liueth in these fond delights, is dead being aliue, and is nothing els, to speak properlie, but an idoll of widowhood.

4. *The time of pruning is at hand, the voice of the turtle doue hath been heard in our land*, saith the holie Ghost in the Canticles. All men that will liue deuoutlie, must prune and shaue away all worldly superfluities: but especiallie is this needfull to true widowes, who like Turtle doves, come freshelie from bewailing & lamenting the losse of their deer husbands. When Noemy returned from Moab to Bethlechem, the wemen of the towne, who had knowne her when she was first married; sayd one to another, is not this Noemy? but she answered: call me not Noemy, I pray you (for Noemy signifieth comely and wel-fauoured) but call me Mara, for our Lord hath filled my soule with bitterness; which she sayd because her husband

band was dead. Euen so the deuout widow will neuer be termed or esteemed faire and beautifull, contenting her self to be such as it pleaseth god she be.

5. Lampes that are fed with sweet oyle, cast a sweeter smell when they are blowne out: and widowes, whose liues were pure and laudable during their wedlock, powre out a sweeter odour and virtue of chastitie, when their light (that is their husbands) is put out and extinguished by death. To loue their husbands being alieue is an ordinarie thing amongst wemen: but to loue them so well, as to take no other after their death and departure, is a loue which pertaineth onely to true widowes. To hope in god, so long as the husband is a liue, and serueth for a pillar to support his wife, is not a thing so rare to be seene: but to hope in God when she is destitute of so great a proppe and stay of her life, is indeed worthie of commendations. This is the reason that one may with greater facilitie know in widowhood the perfection of virtues, then one could haue done in the state of marriage.

6. The widow that hath children which stand in need of her assistance & bringing vp, principallie in matters belonging to their soules health, and establishing of their course of life; cannot, nor ought in anie wise abandon them: for the Apostle S. Paule sayth clearlie, that they are obliged to take that care of them, which they them selues had before experienced in their fathers and mothers: and that yf anie haue not care of his owne familie, he is worse then an infidel. But yf her children be in state, that they stand no more in need of her guiding, then should she gather to geather all her thoughts, and imploy them whollie to enrich her hart with the pure and holie loue of God.

7. Yf meere constraint bind not the conscience of the widow to outward, affaires, as processe, and such like, I counsel her to auoide them altogether, and to vse that order in menaging her affaires, which is most peaceable, and recollected, although it seeme not so gainfull. For the profits gotten by contentions and troublesome labour, must be verie great indeed, to recompence

pence the benefit of a quiet life: besides that wrangling pleas and processe do distract the hart, and oft times open a gate to the enemies of chastitie: while to please them, whose fauour they need, they are faine manie times to vse demeanure and behaueour displeasing to God.

8. Prayer must be the widowes continuall exercise: for she must now loue nothing but God: she must vse almost no words but for Gods sake. And as the iron which by the presence of the Diamant was hindered from following the Loadstone, leapes after it so soone as the Diamant is remoued away: so the chaste widowes hart which could not easilie giue it self whollie to folowe Gods holie inspirations, during the life of her husband, should immediately after his death, runne with ardent affection after the sweet odours, and celestially perfumes of her Lord, saying with the sacred spouse, O Lord, now that I am all mine owne, receaue me altogether, *drawe me after thee, and I will runne after the sweet smell of thy ointments.*

9. Virtues peculiar to Christian wid-
dowes are, perfect modestie, neglect of
honors, ranckes, places, titles, and such
like vanities; to serue the poore, visit
the sick, comfort the afflicted, instruct
young maydens, and encline them to
affect pietie and deuotiō, and in a word
to yeald them selues a perfect patterne
all virtues: to the younger woemen,
cleanlines, and honest simplicitie, must
be the two ornaments of their habits,
humilite and charitie, must adorne
their actions, honestie and curtesie,
must grace their speech, modestie and
shamfastnes, must beautifie their eies,
and Christ Iesus crucified, must be the
only loue of their harts. In summe,
the true widdowe, is in the Catholique
Church, as it were a fresh sweete violet
in the month of March, which sendes
abroad from the flagrant odor of hir
deuotion, an incomparable suauitie,
and yet almost couers & hides hir selfe,
with the great leaues of her humilitie
and voluntarie abiection, betokning
by her dark pale colour, her exercises
of mortification: she is vsually found
in fresh coole places, and vnmanured
plots

plots of ground, and will not be blasted with the hott noysome ayre of the worldes conuersation, the better to conserue the pleasaunt freshnes of her soule, against all inordinat heates, which the desire of riches, of honor, and dangerous loues, might breede in her harr. *She shall be blessed, saith the holy Apostle, if she perseuer in this sort.*

10. I haue many other thinges to say of this matter, but I haue said enough, and all, when I said, that the widdow zealous of the honor of her estate, reade attentiuely the excellent Epistles, which great Saint Hierom wrote to Furia, Saluia, and all those other Dames, which were so happie, as to be the ghostlie children of that holy Father; for nothing can be added vnto that which he sayeth, but only this admonition; that a true widdow, should neuer blame those that marrie the second time, nay though they marrie, the third, and fourth time; for in some cases, God almightie so disposeth it for his greater glorie. One must alwayes haue his

eies vpon this doctrin of our holie forefathers, that nether widdowhood, nor virginitie, haue any other place in heauen, but that which true humilitie doth allot and assigne them.

A word or two to Virgins.

CHAPTER 40.

I. **O** VIRGINS, I haue only these three wordes to say vnto you, for the rest that is requisit, you shall find else where. If you intend, and thinke vpon temporall mariage, be sure to keepe your first loue, inuio- lably for your first husband. In my iudgement, it is egregious cosenage and deceit, to present in steed of an entyre, and sound hart, a worne, bru- sed, and loue vanquisht hart. But if thy happie lot haue ordayned thee, for thy chaste spirituall Spouse, for whom thou meanest to preserue perpetually thy virginitie, good God, how pre- ciselie, carefully, and tenderlie, ough- test thou to preserue thy first loue
for

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for him, who being puritie it selfe, is delighted with nothing so much as with puritie, to whom are due the first fruites of all thinges, but principally of our loue? Reade Saint Hieroms Epistles, there thou shalt finde sufficient precepts and rules, touching this matter. And seeing that thine estate and condition of life, hath made thee subiect to obedience, choose a guide and master, vnder whose conduct and direction, thou maist with greatest sanctitie and integritie, dedicate thy body and soule, to the worship and seruice of almightie God.

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THE FOVRTH PART

OF THE INTRODUCTION,
Containing necessary instru-
ctions, against those tentations
which are most ordinarily in-
cident, to those that endeuour
to liue spiritually.

*That we must not regard the scoffes and
mocking taunts of the children of
this world.*

CHAPTER. I.

1.  O soone as the childre of
this world shall perceau
that thou resoluest to
lead a spirituall life, they
will discharge vpon thee
as thick as hayle, all their vaine babling
and false surmises. Those that are most
malicious among them, wil calumniar
X and

and misconstrue thy change attributing it to dissembling policie, or hypocrisie; the world frownes vpon him say they, and because he cannot thrue that way, he betakes him self to God; thy frinds will euen break their heads and weery their tongues to make thee a world of exhortations, and wise and charitable aduices as they imagin: Thou wilt fall into some melancholic humour (will they say) by this new course of life; thou wilt leese thy credit and estimation in the world, and make thy self intolerable & distastful to all thy acquaintāce; thou wilt wax olde before thy time, thy domesticall affaires wil go to wrack: a man must liue in the world, as one in the world: our saluation may be obtained, and heauen gained without these mysteries and secrets; and a thousand such like inuentions as these shalt thou heare,

2 My Philotheus, all this counsell of these, is but a fond and vaine pratling. These men tender neither thy health, nor wealth, nor honour. *If you were of the world* (sayth our blessed Saniour) *the world would loue that which were his: but because you are not of the world, therefore the*
world

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world hateth you. We haue scene often enough, gentlemen and gay ladies, passe many a whole night, nay manie nights together, at cardes, and chesse: and is there any attention more melancholy, sullen, and troublesom then that? and yet worldlings that mark it, say netter a word of it, and their frinds neuer trouble them selues therfore; and for meditating but one short hower, or rising in the morning a litle earlier then ordinarie, to prepare our selues to communion: euerie one runnes to the physician, as if it were needfull we should be purged from hypochondriac humours, or the iaunders. They wil make no difficultie to spend thirtie or fortie nights in dauncing, and no man of them wil complaine of it as of losse of time: yet only for watching deuoutly on Christmas night, euery one coffeth next morning, and complaineth of the rheume. VVho seeth not heere that the world is an vniust iudge, fauorable and partiall to his owne children, sharpe and rigourous to the children of God?

2. VVe shall neuer be well in peace with the world, vnlesse, we cast our sel-

ues away with it for companie: it is impossible for vs to content it, it is too much out of square; For Iohn came neither eating, nor drinking (saith our redeemer) and they say, the diuel is in him: The Sonne of man came eating and drinking, and they say, behold a glutton and a wine-bibber. Most true it is, Philotheus, yf we should condescend with the world, and giue our selues a litle, to iest, to laugh, to daunce, and disport, it would be scandalized at vs: yf we do not so, it will accuse vs of hypocrisie or melancholy. Let vs make our selues braue, and the world will constraie it to some bad end: goe negligently and carelessly attired, and the world will count vs base minded; our myrrh in the worlds eye is dissolution, our mortification sullenness: and looking thus vpon vs with an angrie eye, we can neuer be acceptable to it. It aggravateth our imperfections, publishing them for finnes; of our veniall finnes it maketh mortall: those which we committ through frailtie,, it says we doe them for malice. Where as *charity is benigne* (as S. Paul sayeth) the worlde is malicious; where charitie thinketh not
ill of

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ill of any, the world on the other side thinketh no good, but alwayes ill: and not being able to calūniat our actiōs, it will accuse our intentions: so that haue the poore sheepe hornes or no, be they white or black, the wolfe for all that refuseth not to deuoure them, yf he can.

3. Doe what we can, the world will still wage warre against vs: yf we be lōg at Confession, it will wonder what we are so long about: yf we stay but a while, it will say we haue not told all, we haue concealed the worst. It wil warily spie and prie into our gestures and behaueour, and yf it finde out but one litle word of choler, cast out at vn-awares, it will protest solemnely, that we are altogether vn-sufferable. If we be diligent in looking to our affaires, it termes vs couetous: yf mild and patient, it calls it meere simplicitie: But as for the children of the world, their choler is generositie, their auarice is good husbandrie, their conspiracies are honorable courtesies: thus still the Spiders marre the poore Bees labours.

4. Let vs therfore giue this blind buz-

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buzzard leaue (Philotheus) to cry as long as he list, and screech like a night-owle to disquiet the birds of the day: but let vs in our selues be constant in our purposes, and no changelings in our dissignes: our perseuerance will cleerly demonstrate, whether in sooth and in good earnest, we haue sacrificed our selues to God, and setled our selues in the ranck of those, that meane to liue deuoutly. Comets, and Planets are almost of an equall brightnes in appearaunce; but comets, or blazing starres do quickly vanish away, being onely certaine fire vapours, which are in short time consumed; wheras planets, or true starres, haue a perpetuall and euerlasting brightnes. So hypocrisie and true virtue haue great resemblace in outward shew; but one may knowe the one from the other: because hypocrisie lasteth not long, but vanisheth soone like smoke, ascending vp a litle way into the ayre; but true virtue is allway constant and durable. It is no small commoditie, no litle securitie, and fortifying of the beginning of our deuotion, to suffer reproaches, and calumniationes: for by those meanes

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meanes we avoid the dāger of pride, and
vaine glorie, which are like the cruell
midwiues of Egypt, appointed by the in-
fernall Pharaο, to kill the children of
the Israelits, the very day of their birth.
We are crucified in opiniō of the world,
let the world be crucified in ours: it ac-
counteth vs for fooles, let vs esteeme
the world for mad and sencelesse.

*That we must haue continually a good
and manfull courage.*

CHAPITRE 2.

1. **T**HIS light of the day though
it be most beautilfull and dele-
ctable to our eyes, doth dazel
them not withstanding, after they haue
been shutt vp in long darknes. Before
we be accustomed and familiar with
the inhabitants of any strange countrie,
let them be neuer so courteous and
frindlie, yet we find our selues amongst
them as half amazed. It may be my Phi-
lotheus, that after this change of life,
diuers alterations wil arise in thy hart:
and that this great and generall farwell
which thou hast bidden to the follies

and vanities of the world, will stirre in thee some sadness and discouragement. Yf it happen so, let me winne so much at thy hands, as to haue a litle patience: for it will come to nothing, it is but a litle astonishment which the noueltie of another life bringeth vnto thee; let that passe ouer, and thou shalt receaue millions of consolations.

2. It will trouble thee in thy beginning (it may be) to forsake that pompe and glorie, which fooles and mockers giue thee, accounting thee happie in thy vanities: but wouldst thou for that vaine estimation, loose the euerlasting glory, which God infallible will giue thee? The fond trifles and pastimes in which thou hast employed thy fore-passed yeares, will represent them selues againe to thy hart, to allure it, and to cause it to come vnto their side: but canst thou haue the hart, to hazard the losse of blessed eternitie, for such transitorie toyes and pleasures? Beleeueme, Philotheus, yf thou perseuer constantly, ere long thou wilt feele such cordiall sweetnes, so pleasaunt and delicious, that
thou

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thou wilt confesse, that the world affoordeth nothing else but bitter gaulle, in comparision of that most sweete and delectable hunny; and that one only day of deuotion, is better worth, then a thousand yeares of worldly delights.

3. I but thou seest, that the mountaine of Christian perfection is exceeding high; and o my God (sayst thou) how shall I be able to clime vp so high? Courage Philotheus, when the litle young bees be ginne to take shape and forme, we call them grubbes, and at that time they cannot flie vp and downe vpon the sweete flowers, nor on the thymie mountaines, nor litle bushie hilles, to gather honny, but by litle and litle, feeding vpon the honny which their dammes prepare for them, these litle grubbes or impes, beginn to haue wings, and to strengthen them selues, so that after they flie vp and downe all the countrie in their honnie-quest. True it is, that as yet we be but litle grubbes in deuotion and that we are not able, to soare vppe so highe, as our desire would.

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would haue vs, which is euen no higher, then to the highest top of Christian perfection; yet notwithstanding we begin to grow into forme and fashion, to take some spirituall shape vpon vs, by good desires and constant resolutions folowed and secōded by diligent performance, our wings begin to grow: so that we may well hope one day to be spirituall Bees, & that we shall flie freely in searche of the honnie-sweet pleasures of God: in the meane time, let vs liue vpon the honny of so many godly instructions, as ancient deuout persons haue left vnto vs: and let vs pray vnto God to giue vs the wings of a doue, that we may not only flie for the time of this present life, but especially repose our selues in the eternitie of the life to come.

The nature of tentations, and the difference between feeling them, and consenting to them.

CHAPTER 3.

I. **I**MAGIN a young princeſſe (my Philotheus) greatly beloued of her husband: and that ſome traitorous vilaine to winne her, and defile her marriage bed, ſendeth to her ſome infamous pandar, with a loue-meſſage, to treat with her about his diſloyall intent, firſt this noughtie pandar, propoſeth vnto the princeſſe, the intent of his maiſter: ſecondly the princes taketh the embassage in good, or euil part: thirdly ſhe either conſenteth, or reſuſeth. Euen ſo the diuel, the world, and the fleſh, perceauiſg the ſoule of man eſpouſed to the Sonne of God, do ſend their temptations and ſuggeſtions vnto her, by the which firſt, ſinne is propounded vnto her: ſecondly, ſhe either is delighted, or diſpleaſed with the ſinfull motion: and thirdly, ſhe either admit-
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teth it by consent, or reiecteth and casteth it away from her: which are in summe, the three steppes or staires by which we descend to wickednes, suggestion, or temptation, delight, and consent. And though these three acts, are not so manifestly knowne and discerned in other kinds of finnes, yet are they palpable scene, in all greater and enormous finnes.

1. Though the tentation of any sinne that is, should endure all our life long, it would not make vs vngratefull to his diuine maiestie, so that it please vs not, so that we take no delight in it, nor giue any consent vnto it. And the reason is, because in the tentation there passeth no morall action of ours, but we only suffer it: and so taking no pleasure in it, we cā be in no fault for it. S. Paule a lōg time suffered the tentations of the flesh, and yet was so far from displeasing God therefore, that contrarie wise God esteemed him self glorified thereby. The B. S. Angela de Fulgino, felt such vehemēt tentations of the flesh, that she moueth to compassion when she recounteth them; great likewise were the tempta-
tions

tions which S. Francis, and S. Bener suffered, when the one cast him selfe naked into the thornes, and the other into the snow, to mitigate them: yet lost they not for all that, any whit of the grace of God, but rather augmented it.

3. Thou must be valiaunt then and courageous (my Philotheus, (amid tentations, and neuer hold thy self for vanquished, so long as thou findest that the tētion displeaseth thee. Obserue well the difference, between hauing, and consenting to tentation; which is, that we may haue, or feele them, though they vtterly dislike and displease vs; but we can neuer consent vnto them, vlesse they please vs, since pleasure ordinarilie serueth as a stepp to consent. Let then the enemies of our saluation, present vnto vs as many bittes and baites as euer they will; let them alway stand watching at the dore of our hart to get in, let them make vs as many offers, and proffers, as they list: but yet so long as we haue a true purpose and strōg resolution, to take no manner of pleasure in them, it is not possible that we should
offend

offend God, no more then the Prince, husband to the princeſſe before mentioned, can beare her any ill will or diſpleaſure, for the noughtie meſſage ſent vnto her, yf ſhe haue taken no delight or pleaſure in it. Yet ther is a difference between the ſoule and this princeſſe, that the princeſſe hauing once vnderſtood this diſhoneſt errand, may yf ſhe liſt, drive away the meſſenger and heare him no more: which is not alwayes in the power of the ſoule, for ſhe canot chooſe but feel the tentation, though it be alwayes in her power not to conſent to it; for which cauſe, although the tentation ſhould perſeuer neuer ſo long time, yet can it not hurt or defile vs, ſo long as it diſliketh and diſpleaſeth vs.

4. But as for the delight which may folow the temptation, becauſe there are two parts or portions of our ſoule, the one inferiour, and the other ſuperiour; and the inferiour or ſensualitie foloweth not alwayes the ſuperiour, or reaſonable portion, but keeps houſe apart (as it were:) it falleth out oft times that the inferiour part taketh delight in the tentation without the conſent; nay againſt

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against the will of the superiour. This is the quarrel, and battaile which the Apostle, S. Paule describerh, when he sayeth, that his flesh rebelled against his spirit, that there is one law of the members, or bodie, and another of the spirit, and such other things.

5. Hast thou not seene (Philotheus) a great burning firebrand, couered with ashes and imbers? when one cometh ten or twelue houres after to seek for fire, he finds but a litle in the midst of the hearth, and sometimes hath much adoe to find any. Yet there was fire there all the while, for other wise he could now haue found none at all: and with that litle that he found, he may kindle all the other dead coales and brād-ends; The self same passeth in charitie, (which is the spirituall fire of our soule) amid many great and violent tentations. Fortentation darting her delight into the lower portion, couereth all the soule (as it seemeth) with ashes, and bringeth the loue of God to such a straight, as yf it had some onely (as men say) to stand a tiptoe: for it appeareth not at all any where, saying only
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in the middest of the hart, in the very bottom and center of the spirit; and yet seemeth scarce to be there, and we haue much a doe to find and perceauē it. Notwithstanding without all doubt it remaines there, since how soeuer we feele ourselues troubled in soule & bodie, yet we find in our hart, a settled resolution not to consent to sinne, not temptation; and the delight which pleaseth our outward man, or sensualitie, displeaseth and disliketh the inward, or reasonable will, so that though it be round about it, like the cinders about the coale, yet is it not within it: wherby we may plainly see, that such delight is involuntary, and altogether contrary, to our will, and can therefore be no sinne at all.

Two fitt examples of the forsayd matter.

CHAPTER. 4.

I. **I**T concerneth thee so neere to vnderstand this difference well, that I wil not spare to spend a litle more

more time and discourse to declare it more at large. That younge man (of whome S. Hierom speaketh in the life of S. Paule the first hermit) being bound with delicat scarfes of silk, and lodged in a soft bed, and prouoked by all sorts of lasciuious touches and wanton allurements, by a beautifull harlot, that lay with him of set purpose, to ouerthrow his constant chastitie: what strange motions of his flesh did he fee? needs must it be, that his senses were assaulted with excessive delight, and his imaginatiō extremely battailled with the presēce of these voluptuous obiects. Yet not withstanding amōgest so many troubles, in the middelt of such a terrible storme of tēptatiōs: he testified sufficiently, that his hart was not overcome, that his will (though rōūd about besett with such pleasures) cōsented not at all vnto thē, since his spirit perceauing so generall a rebellion against it, and hauing no other part of the bodie at cōmandemēt but the tongue, he bitt it off with his teeth, & spitt it in the face of that nauhtie pack, which more cruellie tormēted him with ynlawfull pleasures, thē the
hāg.

hang-man could euer haue done with most horrible tourments: for therefore the tyrant, mistrusting to ouercome him by pangs, thought to surmount his constancy by pleasures.

2. The historie of the battail which S. Catherin of Siena in like manner suffered, is most admirable, the summe wherof foloweth. The diuel had permission from God almightie, to assault the chastiue of this virgin, with the greatest rage that he could, with this exception, that he should not touche her. Then did the fiend erect a batterie of all kind of vnchast suggestiōs against her hart; and to moue her the more, coming with his damnable companiōs in forme of men and women, made a thousand formes of carnall inticements in her sight, adioining words and gestures most dishonest and filthie. And although all these fleshly engins, were only exteriorly presented, neuertheless by ministry of the senses, they pearced to the verie hart of the distressed virgin: which (as she her self confessed) was euen brimfull of these dangerous suggestions, nothing els in her remaining

maining free, but only her superiour will, which was not shaken with all these thunderinge ordenance of lasciuious, and carnall tentations: which lasted very long, till on a day our Lord appeared vnto her, and she sayd vnto him: where wert thou, my sweet Lord, when my hart was full of so great darknes, and vncleannes? wherto he answered. I was, my dier daughter, in thy hart. In my hart (replied she) and how couldest thou dwell in a hart where there was so much vncleannes? or canst thou that art cleannesse it self, abide in place of dishonestie? And our Lord answered. Tell me, when these vncleane thoughts troubled thee, did they make thee merrie, or sorie? did they produce in thy hart sweetnes, or bitternes? most extreme bitternes and sorow, sayd she, who was it then (sayd our Lord) that put this exceeding bitternes and sorow in thy hart, but I, that lay there couertly and hidden in thy soule? Beleeue me (my daughter) had I not been there present, these hellishe engins that were planted round about thy hart, and with all their batterie could not make one breach.

breach into it, would doubtlesse haue surprized it and entred at their pleasure, they would haue been admitted, and receaued with delight, by consent of thy free will, and so haue giuen the death wound to thy soule. But because I was within, I armed thy hart with a bitter dislike of these dishonest imaginations, and placed that strong resistance in thy soule, by which she refused the tētion, as much as she could; and not being able as much as she would, concealed a vchemēt displeasure and hatred against the tentation, and against her selfe; and so these pangs and afflictions, were verie meritorious, and a great gaine for thee, and an exceeding increase of thy virtue.

3. Seest thou Philotheus, how this fire was couered with ashes in this holy soule? and that the tentation and delight was alreadie entred into the hart, and had compassed and besieged the will? which only assisted by her Sauours grace, resisted by a bitter detestation of these wicked and lawlesse pleasures; all the batterie that was presented vnto it, refusing alway to giue consent to the sinfull suggestions, with which it was
so

so dāgerously and vniuersally environed. O what distresse is it to a soule that loueth God, not so much as to knowe whether he be in her or no? or whether the heavenly fore of charitie for which she fighteth, be altogether extinguished in her or no? but this is the flower and perfection of the heavenly loue, to make the loue to suffer and to fighte for loue, not knowing whether he haue within him that loue, for which and by which, he continueth valiantly fighting.

*An encouragement to the soule vexed
with temptation.*

CHAPTER 5.

MY Philotheus, God neuer permitteth these vehemēt temptations to arise, but onely against such soules, which he meanes to extoll, and promote to the dignitie of his pure and excellent loue. But it foloweth not therefore, thar, after these tentations, they shalbe sure to attaine to this diuine loue: for it happeneth oft times, that soules which haue

haue been cōstant in such violent combats, afterward not corresponding with the heauenly fauours of God, haue been vanquished and ouerthrowne with verie smale tentations. This I say, to the end that yf euer it chaunce to thee to be afflicted with such dreadfull and horrible tentations, that thou vnderstand therby, that God fauoureth thee with an extraordinarie signe of his loue, by which he designeth to exalt thee in his presence, and make thee great in his familiaritie and frindship. Yet neuerthelesse, be thou alway humble and fearfull to offend, not assuring thy self that thou art able to ouercome the least tētatiōs that are, after thou hast preuailed against great ones, sauing onely by continuall fidelitie and loyaltie towards his maiestie.

2. V Vhat temptations so euer then do arriue vnto thee, and what delight so euer ensue of that temptation: so long as thy wil refuseth to giue her consent, both to the tentation, and to the delight folowing it, trouble not thy self, God is not offended with thee. When one falleth into a sound, so that there appeer
no more

To a deuoute Life. Part. 4. 23

no more signes of life in him, men vsually lay their hands on his hart, and at the least motion that they feele in his hart, they iudge him yet to retain life, and by some pretious liquour or restorative, make him come againe to himself, and recall him to his sence and feeling. So doth it chaunce whē through the violence of tentations, our soule seemeth as it were fallen into a sound, and into an vtter decay of all her spirituall forces, life and motion: but yf we wil know in what state she is, let vs lay our hand on our hart; let vs consider yf the hart and will doe yet retaine their spirituall motion: that is, yf they do their endeouour to refuse all consent to the tentation and delight therof: for so long as this motion of refusall is within our hart, we may be assured, that charitie, the life of our soule, remaineth yet in vs, and that Iesus Christ our Saviour is there present, though hidden, and secretly: so that by vertue of continuall prayer, and vse of the sacraments, and of confidence in Gods grace, we shall recouer our forces, and liue a sound, healthie, and delectable life.

How

*How tentation and delectation may
be sinne.*

CHAPTER 6.

I. **T**HE princeſſe of whome we ſpake right now, could not hinder the diſhoneſt demaund made vnto her, becauſe, as we preſuppoſed it came to her vnawares, and againſt her will: but yf on the other ſide, ſhe ſhould by ſome wanton glaunces giue occaſion to be requeſted, by thoſe ſecret or careleſſe tokens, declaring her ſelf not vnwilling, of rendring loue to him that ſhould court her: then doubtleſſe were ſhe culpable of the meſſage it ſelfe: and though ſhe ſhew her ſelf neuer ſo quaint and coy, ſhe ſhould for all that, deſerue blame and puniſhment. So chaunceth it many times, that the very tentation it ſelf is a ſinne in vs, becauſe we our ſelues willingly are the cauſe of it, for example. I know that in gaming I fall eaſilie to rage & blaſphemie, & that gaming is to

me

To a deuoute Life. Part. 4. 25

me, as it were a tentation to those finnes: I sinne therefore as often, and as many times as I play at that game, and am guiltie of the tentation which thence ariseth. Againe, yf I know certainly that such a conuersation, is ordinarie a cause of tentation and fall vnto me, and yet notwithstanding do willingly go to it, I am accessarie to al the tentations which doe ensue from thence.

2. When the delight which proceedeth from the tentation maye be auoided, it is always sinne to receaue it: according as the pleasure which we receaue, and as the consent which we giue vnto it, is great or litle, long or short in durance: So it is always reprehensible in the young princeesse of whom we spake, yf she do not onely harken vnto the lasciuious and dishonest demaund, which is made vnto her: but withal, after that she hath heard it, taketh pleasure in it, entertaining her thought with some delight about this obiect. For although she will not consent to the real execution of the disloyaltie motioned to her: she con-

senteth not withstanding to the mentall applying of her hart, to the contentment which she taketh in the naughty suggestion; And it is alway a dishonest acte, to applie either mind or bodie, vnto any dishonest object: nay dishonestie consisteth in such sort in the application of the mind, that without it, the applying of the bodie, were no sinne at all.

3. So then, when thou shalt be tempted in any sinne, consider whether thou hast willingly giuen occasion to be so tempted: for then the verie temptation it selfe, putteth thee in state of sinne, by reason of the hazard wherein thou hast wittingly cast thy self, which is to be vnderstood, when thou mightest commodiously haue auoided the occasion; and that thou didst foresee, or wert bound to foresee, that in such an occasion, such a temptation would arise. But yf thou hast giuen no occasion at all to the temptation which impugneth thee: it cannot in any sort be imputed vnto thee for a sinne.

4. When

4. When the delight folowing the tē-
tation might haue been shunned, & yet
we eschew it not, there is allwaye some
kind of sinne, according to the litle or
long continuance in it, and according
to the cause of delight takē in it. A wo-
man that hath giuen no occasion to be
courted, but yet taketh pleasure ther-
in, letteth not to be blameworthy, &
though the pleasure which she affected,
haue no other cause or motiue, but
only the courting. For example, yf her
gallant play excellent wel on the lute,
and she delighteth, not in that he
seeketh her loue, but in the harmonic
& sweetnes of his lute; there is no sinne
in that delight: yet must she not conti-
new long in it, least she easilie passe frō
it, to delight in being wooed. So yf any
bodie prepoūd to me some stratageme
ful of inuētion & cunning, to make me
compasse a full reuenge vpon mine
enemie: yf I take no delight, nor giue
any consent to the desire or purpo-
se of reuenge which is motioned
vnto me, but only in the slight and
subtil art of the engin, or inuen-
tion, without doubt I sinne not at all:

though it be not expedient to stay long in this delight, for feare least by litle, and litle, it carie to some delectation of the reuenge proposed.

5. We find our selues sometimes ouertaken and surprized with some tickling of delight, immediatly after the tentation is presented vnto vs, before we haue well considered the qualitie and danger therof: and this delight is but a small veniall sinne, though it wax greater and greater, yf after we perceau the danger we are in, we stay, negligently dalliing, and as it were coping and cheapning with the delight, whether we should admitt it, or reiect it; and yet more, yf we negligently stay in it, after we perceau the perill, without any purpose at all litle or great to cast it away out of our hart: but when as voluntarilie, and of full purpose we resolute to take contentment in that delight, that deliberat purpose is a great sinne, yf the object of the delight be verie naught. It is a great vice in a woman, yf she be willing in her hart to entertaine naughtie dishonest loues, allthough she do
not

not in effect abandon her self to her
louers.

*Remedies against great and ve-
hement tentations.*

CHAPTER 7.

I. **A**S soone as thou findest thy
self in any tentation, doe as
litle children are woont when
they see a wolfe or a beare in the field:
for presently they runne and throwe
themselues into their father or mothers
armes, or at least wise call vpon them
for helpe and succour. Runne thou
in like manner vnto God, crie vpon
his mercie, craue his assistance, it is
the remedie which our Saueour him
self taught vs saying, *pray, least you enter
into tentation.*

2. Yf neuerthelesse the tentation
continew, or increase, then hastely run-
ne in spirit to the crosse of our blessed
saueour Iesus imagining thou seest him
hanging thereon before thy face, and
embrace the foot of the crosse vpon thy
knees laying fast hold vpon it, as vpon

an assured sanctuarie, and protest that thou wilt neuer consent to the temptation, aske our Saueour ayde against it, and continew alway this protesting, that thou wilt neuer giue consent, so long as the temptatiō latteth. But while thou makest these earnest & harty protestations, & refusalls of consent, look not the tēptatiō in the face, thinck not on it as nigh as thou cāst: but look only vpon our blessed Lord on the roode: for yf thou behold & cōsider the tēptation, principally when it is vehemēt, or carnall, it may shake & vndermine thy courage, and weaken thy constancy before thou art aware. Diuert thy thoughts with some good and commendable exercises, for such occupations, entering, and taking place in thy hart, will chace away the tentations, & malicious suggestions, and leaue no roome in thy hart to belodged in.

3. The sound & soueraigne remedie against all tentations, be they neuer so great, is to vnfold our conscience, display & lay opē the suggestiōs, feelings, & affects which arise in our minds, to manifest thē & their occasiōs to our spirituall

ritual directour. For note this well, that the first cōditiō that the diuel would make with a soule whom he would inueigle & deceaue, is to cōceale the tētatiō; as they which would allure any maides or wemē to their vnlawful desires, at the verie first abourding, warne them to say nothing of their motions & desires to their parēts or housbāds; where as God on the other side in his inspiratiōs aboue & before al things willeth, that we procure them to be examined by our superiours, and conductours of our soules.

4. Yf after all this, the tentation obstinately vex and persequute vs, we must do nothing els, but shew our selues constant, and perseuer in protesting from our harts, that we do not, and will not consent; for as maides can neuer be married, so long as they say no: so the soule, be she neuer so much tormented with tentation, can neuer be hurt or defiled, so long as vnfainedly she sayeth no.

5. Dispute not with thy enemy, discourse not with his suggestions, answer him not one only worde, vnlesse it be sometimes that, which our blessed

Lord answerd him , and wherwith he confounded him : *Go thy way Sathan , for it is written , The Lord thy God shalt thou adore , and him only shalt thou serue.*

As a chaste matron should nor answer on word, nor look once on the face of that naughtie person that should solicit her to dishonestie , but cutting of short from his loue-retorick, should presentlie , and at the same instant, turne her thoughts and affections towards her housband , and protest anew the loyaltie which she oweth vnto him , and neuer stay one iout to dallie or parlie , or enterchaunge language with the lasciuious suiter : so the deuout soule assaulted with any temptation , should by no meanes busie her self in discourcing, or considering, or answering it, but sincerely and that instantly, turne her thoughts to her Lord Iesus Christ, her deere spouse , and make a new protestation and promise of loyaltie to him , that she will be his only and wholly for euer.

That

*That we must diligently resist, euen the
least tentations that are.*

CHAPTER 8.

I. **A**LTHOUGH we must fight most carefully against great & violent tentations with an inuincible courage, & the victorie gained against them be exceeding profitable vnto vs: yet peraduenture we may profit more in resisting tētations of lesser moment: for as great temptations exceed in qualitie, so the lesser infinitely exceed in number, in so much that the conquest of them, may be compared to the victorie ouer the greater and violenter tentations. Wolues & Beares be without all question, more dangerous then flies and gnattes: yet do they not vex and disquiet vs so importunly, nor exercise our patience so often. It is an easie thing to abstaine from murther, but harde to auoide small cholericke passions, & the ordinarie occasions of anger which are presented to vs almost euery moment. It is easie for a man or a woman to refraine frō cōmitting actual

adulterie, but not so easie to abstaine
from wanton lookes, from giuing or re-
ceauing loue toyes, frō procuring fond
fauours, frō speaking & hearing words,
of vanitie. It is not verie hard, not to
admitt a corruial or companion in loue
between housband and wife, and to re-
fuse, consent of bodily disloyaltie in
that kind, but not so easie to keep this
disloyaltie from entrie to the hart, and
desire. Verie easie is it for a mā to cōtei-
ne himself frō stealing other mēs goods
but hard, not so much as to couet or
wische them. Easie is it not to beare false
witnes in iudgement, but not so easie
to refraine from lies in conuersation;
verie easie not to be drunk, but hard to
be virtuously sober & temperate; verie
easie not to desire anothers death, but
hard not to desire at least some harme
and discōmoditie to him. It is no great
difficultie to withhold our selues from
defaming our aduersarie, but hard to
withhold dispraising him. In a word
these litle temptations of choler, of sus-
pitions, of iealousie, of enuie, of loue-
tricks, of iests & vanities, of craftie and
double dealing, of wanton and vnchast
thoughts,

thoughts, are things in which the patience and constancie of those that are most deuout & resolute in gods seruice, is most continually tried and exercised. We must therefore prepare our selues (my dear Philotheus) with as great diligence as may be, to this spirituall combat: & assure our selues, that as manie victories as we shall winne ouer these petie enemies & slight tentations, so manie pretious gemmes shalbe placed in the crowne of glorie, which God prepareth for vs in paradise. Therefore yf we meane to fight valiantly against greater tentations that besige vs, we must practize euerie day to resist & rebutt, these weaker assaults of ordinarie temptations when they come vpon vs.

Remedies against these lesser temptations. CHAP. 9.

I. **VV**ELL then, concerning these small tentations of vainglorie, suspition, fretting, iealousie, enuie, loue-fancies, and such like trashe, which like flies and gnattes do trouble our eyes, and sometimes bite and sting vs by the face; because it is impossible to be altogether exempted

and freed from their importunitie: the best resistance that we can make them, is not to vex our selues for them: for they cānot hurt vs, though they trouble vs a litle: so that we be thoroughly resolved to serue God entirely.

2. Despise then these pettie assaults, and vouchsafe not so much as to thinck vpon that which they propose, or would incline thee vnto: let them buzze about thine eares as much as they will, and runne round about thee heer and there as flies vse to doe, but when they begin to sting, and make some abode in thy hart, thē do nothing els but quietlie remoue thē and brush them frō thēce, not fighting against thē, nor parlying with them, but producing some contrarie acts whatsoeuer; but especially acts of the loue of God.

3. For yf thou wilt beleeeue me, strive not to eagrelie to oppose manie acts of the contrarie virtue, to the importunitie of any tentation which thou feelest (for that were to parlie and dispute with it, which before we forbad thee to doe) but hauing made an act of the virtue directly contrarie to the tenta-
tion

tion which impugneth thee (yf thou hast had leasure to suruay the qualitie of the temptation) take thy recourse presently vnto the hart of Iesus Christ crucified, and with an act of seruens loue to him, kisse his blessed feet. This is the best meanes to conquer and tame our enemy as well in litle as in great tentations; for the loue of God containeth in it self the perfectiōs of all other virtues, and that farre more excellently, then the virtues them selues do containe them: and therefore is a more soueraine counter-poison against all vices; And thy soule accustomed in all tentations, to haue recourse vnto this vniuersall remedie, need not examin what parricular tentations it suffereth, but simplie feeling her self troubled with anie, will find quiet and ease in this generall refuge: which besides is so dreadful and terrible to our ghostly enemy, that when he once hath experience, that all his tentations prouoke vs to this diuine loue of our redeemer, he will cease from battering vs with them. And thus much concerning lesser temptations: for he that should ende-
uour

your to fight with them one by one,
shoud put him self to much care, with
no profit.

*How to strengthen our hart against
temptations. CHAP. IO.*

I. **C**ONSIDER from time to time
what passions do raigne in thy
soule, and hauing discovered
them, begin a manner and course of
life cleane opposite and contrarie vnto
them in thought, word, and deed. For
example, yf thou find thy self inclined to
the passion of self loue and vainglorie:
thinck often vpon the miserie of this
mortall life of ours; how bitter these
vanities wilbe to our conscience at the
howre of our death; how vncomly they
be for a noble and generous hart; that
they are but trifles, and babies for litle
children to play withall, and such other
considerations as these. Speak also ear-
nestly and often against vainglorie, all-
though it seeme thou speakest against
thy will, dispraise it to the vttermost of
thy power: for so thou shalt in a man-
ner

ner engage thy owne reputation to flie from that in deed, which thou so much condemnest in words : and many times by much speaking against a thing, we moue our selues to hate and despise it, though at the first we bare it affection. Exercise works of humilitie and abiection as much as thou canst, euen against thy owne inclination, for so thou shalt quickly get a habit of humilitie, and weaken the vice of vainglorie in such sort, that when the temptation assaileth thee, thy inclination wilbe now no more able to take part with the temptation, and thy soule will haue more strength to resist it.

2. Yf thou art inclined to couetousnesse, thinck often vpon the extreme follie, and madnes of this vice, which rendreth vs slaues to that drosse which was created to serue vs ; thinck how at our death we must leaue all, and that perhaps in the hands of them, that will scatter it as carelessly, as we had carefully scraped it together, and perchaunce in their hands, to whome it wilbe cause of their vtter ruine and damnation. Speak much against
aua-

auarice, and praise the contempt of worldlie pelfe. Enforce thy self often times to giue almes, and to put in vre the acts of charitie, and works of mercie, and accustome some times to omitt some occasions of gaine and commoditie.

3. So yf thou be subiect to the passion of idle and carnall loue, thinck how dangerous a follie it is, as well to thy self, as to others whome thy fancie may bring to be companions of thy perills. Consider what an vnseemlie thing it is, to abuse and (as a man may say) prophane the noblest affection of our soule, in such vaine employments; how subiect this passion is to blame of the wiser sort, and how pregnant a token of extreme lightnes of vnderstanding. Talk often in praise of chaste behaueour, let thy discources be still in commendation of cleane and pure soules: and as much as is possible, endeouour to auoide all light behaueour and all tricks and toyes of fond loue.

4. To be breef, in time of peace and rest, that is when the temptations of those finnes to which thou art most
sub-

subiect, do not trouble thee, then exercise all the acts of the contrary virtues thou canst, and yf occasions of doing them, present not them selues, find meanes to meet with the occasions, for so will thy hart be strengthened and armed against future temptations.

Of vnquietnes of mind.

CHAPTER II.

I. **V**NQVIETNES is not a simple and single temptation, but a source and spring from whence many other temptations take their beginning: I will speak a word or two therof. Sadnes is nothing els but a grief and sorow of mind, conceiued for some ill or damage, which is in vs against our will: whether this euil be outward, as pouertie, sicknes, contempt: or inward, as ignorance, lack of deuotion, repugnance, temptation. For when the soule feeleth her self charged and burdened with any euil, she is aggrieved therat, and there enters sadnes into her: and presently she desireth to be deliuered and freed frō it: and not without
good

good reason : for euery thing naturally desireth that which is good , and flieth from that which is knowen or supposed to be euil. Yf the soule seek out meanes to be freed from the euil which oppreseth her, and to be rid from the burden of it for Gods loue , she will seek those meanes with patience, sweetnes, humilitie , and repose of mind , expecting her deliuey more from the prouidence and goodnes of God , then from her owne industrie, labour, and diligence. But yf she desire to be eased from her vexation for self loue , then will she torment and weerie, and trouble her self in seeking the meanes of her ease: as though it depended more of her self, then of God. I say not that she thincketh or indgeth so , but that she behaueth her self so carefullie , so hastelie , & so earnestlie, as yf indeed she thought so. So that yf she meet not with that which she desireth, presentlie and out of hand , then falleth she into great vnquietnes , and impatience ; by which the former vexation or euil, not departing from her , but rather waxing farre worse , she entreth into
an-

anguish, distresse, faintnes of hart, and losse of all courage: so that she iudgeth and deemeth her miserie to be past all remedie. Where thou seest, that sadnes, which had a iust and lawfull beginning grounded vpon reasonable considerations, afterward engendreth vnquietnes, and vnquietnesse againe, addeth an increase of sadnes, which is exceeding perilous.

2. This vnquietnes of mind, is the greatest ill that can come to the soule, excepting sinne. For as the seditions and ciuil discords of a common wealth, is the vtter ruine and overthrow therof, and maketh it altogether vnable to resist the forraigne inuader: so our hart troubled and disquieted in it self, looseth all force and abilitie, to defend the virtues which it had purchased, and all meanes to resist the tentations of the ghostlie enemy; who at that time vseth all kind of diuices and inuentions, knowing that according to the prouerbe it is, good fishing in troubled water.

3. Vn-

3. Vnquietnes proceedeth of a inordinate desire to be deliuered from the euil that one feeleth, or to obtaine the good that one desireth: and yet nothing maketh the euil worse, nor remoueth the good farther from vs, then doth vnquietnes and vnreasonable hastines. Birds do remaine fast in the nets and lime-twigges, because finding them selues but a litle caught hold of, they beat and flutter vp and downe so eagrelly, that they are more and more entangled in the snare. When thou desirest earnestly to be freed from any euil, or to obtaine any good; the first thing thou must doe, is to repose thy mind, and quiet thy thoughts and affects from ouer-hastie poursuite of thy desire: and then faire and softly beginne to purchase thy wishe, taking by order, and one after another, the meanes which thou iudget cōuenient to the attaining therof. And when I say faire and softly, I doe not meane slowly and negligētly, but without post-hast, without trouble and vnquietnes: otherwise instead of attaining to the effect of thy desire, thou wilt be more entangled in this labyrinth

in the of troublsome thoughts, then before.

4. *My soule is allway in my hands o Lord: and I haue not forgotten thy law;* sayd Dauid. Examine often euery day, at least morning & euening, whether thy soule be in thy hands, or some passion of vnquietnes hath robbed thee of it. Consider whether thou haue thy hart at commandement, whether it be not escaped and fled away from thee, to some vnrulie affection of loue, hatred, enuie, couetousnes, feare, ioye, sadnes: and yf it be wandred astray, seek it out presently, and bring it back again gently to the presence of God, resigning it with all thy affections and desires vnto the obedience and direction of his diuine pleasure. For as they that feare least they lose a thing which they loue well, keep it fast clasped in their hands: so in imitation of this great king we should always say from our harts: O my God my soule is in continuall danger of being lost, and therefore I carie it always in my hand, and for this diligent care of my soule, I haue not forgotten thy holie lawe.

5. Per-

5. Permitt not thy desires, be they neuer so litle, and of neuer so small importance, to disquiet thy mind: for after litle desires, come great ones, and find thy hart more readie and disposed to be troubled and put out of order. When thou perceauest vnquietnes to enter, commend thy self to God, and resolute thy self to doe nothing at all, that thy vehement desire exhorteth, vntill that disquiet be ouerpasse: vnlesse it be something that cannot be differred: and then thou must with a gentle and quiet endeouour, withhold the current of thy affection, tempering and moderating it as much as is possible: and after this repose, doe that which is requisite to be done, not as thy desire commandeth, but as reason prescribeth.

9. If thou canst discouer the vnquietnes of thy mind to him that gouerneth thy soule, or at the least to some trustie and deuout frind: doubt not but presently thou shalt find it appeased. For communicating of griefs of our hart, worketh the same effect in the troubled soule, that letting of blood doth in the bodie of him that is in a continuall ague:
and

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and this is the remedie of remedies. So holy king Lewis gaue this councell to his sonne : If thou feelest in thy hart any thing that troubleth thee, tell it presently vnto thy confessor, or vnto some good friend, and thou shalt beare thy grief verie easily, through the comfort that he will giue thee.

Of sadnesse. C H A P. 12.

I. **S**ADNES *that is according to God* (sayth S. Paul) *worketh penance vnto saluation : but sadnes of the world worketh death.* Sorow then and sadnes, may be good or bad, according to the sundrie effects which it worketh in vs. True it is, that it produceth more naught then good: for it hath but onely two that are commendable, mercy, and penance; and six bad ones: anxietie, sloth, indignation, iealousie, enuie, and impatience: which caused the wiseman to say. *Sorrow killeth many, and there is no profit in it:* because for two profitable streames which flow from the spring of sadnes, there are six other stark naught, that runne from the same head.

2. The

2. The enimie vseth sadnes as a fit disposition to exercise his temptations against the iust; for as he endeouours to make the wicked ioyous and glad in their sinnes; so doth he go about, to make deuout persons, sad and heauie in their good actions. And as he can by no meanes procure euil to be committed, but by making it seeme pleasaunt and delectable, so he cannot withdraw men frō doing that which is good, but by making it appeer distastfull, sad, and displeasing. He taketh delight in sadnes, because he him self is sad and melancholick, and so shalbe eternally: therfore would he haue euery one be like him self in sorow.

3. This preposterous sadnes, troubleth the mind, putteth it into disquiet, assaulteth it with vnreasonable feares, giueth a bitter tast to the sweetest deuotions, dulleth and ouerthroweth the braine, depriueth the soule of resolution, iudgement, and courage. To be short, it is like a hard winter, that cutteth away all the beautie of the field, and swalloweth all liuing creatures: for it bannisheth all sweetnes from the soule,

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soule, and lameth her in the vse of her powers and faculties. Yf thou chaunce to be assailed with this daungerous heauinesse, Philotheus, practize the remedies enfewing.

4. *Is any body sad* (sayth S. Iames) *let him pray.* Prayer is a soueraigne remedie: for it listeth vp the soule vnto God, who is our onlie ioye and consolation: but when thou prayest in sadnesse and sorow, vse affections and words which tend to confidence and loue of God, as: O mercifull father, most bountifull and pitifull God, my sweet Saueour; O God of my hart, my ioye, my hope, my deer spouse, the welbe-loued of my soule, & such like.

5. Striue manfullie against the inclinations of sorowe: although all thy actions and exercises, during the time of this sad passiō, seeme vnto thee to be perfourmed coldlie, heauilie, and slacklie: omitt them not for all that: for the enemy who pretendeth to wearie vs from doing well by sadnesse, seeing that notwithstanding this deuice of his, yet we folow our woonted exercises, and that being performed against all this

repugnance of heauie passiōs, our workes are of greater vlew and merit: he leaueth to afflict vs any more therewith.

6. Sing spirituall songs somtimes; for the deuil hath often times left of his troublesome operatiō by such meanes: witnesse the bad spirit that obsessed Saul, whose violence was repressed by Dauids melodious & sacred Psalmodie.

7. It is also good to diuert our thoughts by externall occupations; varied and chaunged as much as we can: that so our mind may be withdrawen from the sad obiect, and the spirits be heated and purified, sadness being a passion of a cold and drie complexion.

8. Exercise many externall actions with seruour, although it be without gust or spirituall feeling: embracing a crucifix, and applyng it straightly to thy brest, kissing the feet and hands of it with reuerence, stretching thy eyes and hands vnto heauen, lifting vp thy voice vnto God by words of loue and confidence, such as folow: *My welbeloued is myne, and I am his: My welbeloued is vnto me a posy of myrrhe, he shall remaine betwixt my breasts. Mine eyes do melt into*
teares

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teares vnto thee O my God saying, when wilt thou comfort me? O Iesus, be Iesus to me; line sweet Iesus in my soule, and my soule will line in thee. Who can separate me from the loue of God? and such like.

9. Moderate disciplines are not amisse. Because this volūtary afflictio applied outwardly, obtaineth inward cōsolation frō God: & the soule feeling paine without, diuerteth her self frō thincking of those which molest her within. Frequenting also of the holy cōmunion is an excellēt cordial: for that heauēly bread strengtheneth the hart, & reioiceth the spirit.

10. Discover all feelings, affects and suggestiōs which proceed frō this spirit of sadness, manifest them sincerely and faithfullie to thy guide and confellour: seek the companie of spirituall persons, and be with thē as much as thou canst, during the time of thy sadness. And last of all, resignethy self vp to the hands of God, preparing thy self to suffer this heauinesse and sorow patiently, as a iust punishment of thy vaine myrthe and pastimes: and doubt not at all, but that God, after he hath tried thee, will deliuer thee from this euil.

*Of spirituall and sensible consolations,
and how one must behaue him self
in them. CHAP. 13.*

I. **G**OD cōtinueth and gouerneth this great world in a perpetuall vicissitude or enterchaunge of night into day, spring into sommer, sommer into autumnne, autumnne into winter, and winter into the springtime againe: & one day is neuer in all things and points like to another: some are clowdie, some bright-shining, some raynie, some drie, some windie, some still & louelie. A varietie is this, which giueth exceeding beautie to the whole world. The like is with man, who, according to the saying of the auncient sages, is an abridgmēt of the world, or another litle world: for he also is neuer in the same estate, his life passeth like waters ebbing and flowing in a perpetuall diuersitie of motions, which some time lift him vp by hope, some time beare him downe with feare: some time carie him to the right hand with cōsolations, some time waste him to the left hand with afflictions:

ctions: & not one day, no not so much as one onely hower of all his life, is in all points like another.

2. This is a necessarie aduertisement which I set thee downe: we must do our best to haue a continuall and inuincible indifferencie and equalitie of hart, amid this wonderfull inequalitye of occurrences. And albeit all things do change and turne giddilie round about vs, yet must we stand stedfastlie and vnmoueablie, always looking and aspiring towards our God. Let the ship take what route it list, let it singe towards east, or weast, north, or south, what wind soeuer driueth it, neuer will the compasse look any other way, but towards the faire pole-starre. Let all turne vpside downe, not onlie round about vs, but euen within vs, let our soule be sorowfull, or ioyfull, let it be in peace, or trouble, in sweetnes or bitteroesse, in light, or in darknes, in tentation, or in repose, in tast, or out of tast, deuout, or vndeuous, let the sunne burne and scorche it, or the deaw moisten and refresh it: yet always must the point of our hart, our spirit,

our superiour will, which is our card or cōpasse, look incessantly, & tend continuallie, towards the loue of God her Creatour, her Sauour, & her onely happiness and oueraigne good. *Whether we liue or dye* (sayth the Apostle) *we belong to God. And who shalbe able to separate us from the loue of God?* nothing shalbe able to dissolue and vndoe this loue, neither tribulatiō, nor distresse, nor anguish, nor death, nor life; nor present, nor future dolours, nor the feare of imminent dangers, nor the subtiltie of malicious spirits, nor the sublimitie of consolations, nor the depth or profunditie of afflictiōs, nor the tendernes, nor drieasse of hart, nor any other thing shall separate vs from this holy charitie, founded and grounded in our Saueour Christ Iesus.

3. This absolute and perfect resolution, neuer to forsake God, or abandon his sweet loue, serueth for a counterpoise to our soules, to keep them in holie indifferencie, amidst the in equalitie & diuersitie of moriōs & chaunges which the cōditiō of this life bringeth. For as the litle Bees ouertaken with a storme in the fields, charge them selues with

with litle grauel stones, to ballaūce the elues in the ayre, that they may not so easilie be caried away by the wind: so our soule by a liuely resolution embracing the pretious loue of God, continueth constant in the midst of the inconstancie and mutabilitie of consolations and afflictions, spirituall & temporall, interior and exterior. But besides this generall doctrine, wee stand in need of some particular documents.

4. First then, I say that deuotiō consisteth not in that same sweetnes, softnes, comfort, or sensible tendernes of hart, which moueth vs to teares & sighes, and giueth vs a certaine delicious tast, and a kind of contēt & satisfactiō in our spirituall exercises. No (my deer Philotheus) deuotiō, & that māner of tendernes of hart, is not al one thing. For manie soules haue this supple qualitie, & those sensible consolations, which for all that let not to be verie vicious, & consequently want the true loue of God, and haue no true deuotion at all. Saule persecuting poor Dauid to the death, who fled from him into the wildernes of Engaddi, entered all alone into a vast caue, where

David and his people lay hidden. David who at this occasion might haue killed him a thousand times, spared his life, and would not so much as put him in feare: but suffered him to goe forth quietly at his pleasure, called after him, to declare vnto him his innocencie, and to giue him to vnderstand, that he had been at his mercie. Well heervpon what did not Saul to shew that his hart was mollified towards David? he called him his childe, fell into plaine weeping, to praise him, to confesse his meeknes, to pray vnto God for him, to presage and foretell his future greatness, and to commend his owne posteritie vnto him. What greater sweetnes, and tendernes of hart could he make shew of? and yet for all that, he had not chaunged his canckred mind, nor left of his rancorous intention, but cōtinued persecuting David as cruellie as before. Euen so there may be found many persons, that considering the goodnes of God, and the dolefull passion of our Saueour, doe feelee great tendernes of hart, which forceth them to sigh, to weep, to blesse, and praise God,
and

and giue him thancks verie feelingly, at least verie sensible; in so much that one would iudge their hart to be seased and possessed with a mightie deale of deuotion: But when the matter comes to the prooffe, we shall find, that like as short sodaine shewes of a hot summer, falling in great bigge droppes vpon the earth and not pearcing it, serue for nothing els but to produce todestooles and mushrooms: Euen so the teares and tendernes of these men, falling vpon a vicious hart, and not penetrating it, be altogeather vnprofitable. For notwithstanding all these great dropps of sensible deuotion, they will not part from one dodkin of their euell gotten goods, nor renounce one of all their crooked and peruerse affections, nor suffer the least incommoditie of the world for the seruice of our Saueour, for whose sake they wept so earnestlie. So that the good motions which these poore soules felt, are nothing but spirituall mushrooms; and are not onelie no true deuotion, but oftentimes great flights of the deuil, who nousing them vp in these false consolations, makes

them remaine contented and satisfied therewith : that so they should search no farther for true and sound deuotion , which consisteth in a prompt , resolute , actiue , and constant will , of putting in execution that which they know to be agreeable to Gods pleasure . A litle child will weepe tenderly yf he see his mother launced when she is let bloud : but yf his mother at the same time demand an apple , or a paper of comfits which he hath in his hands , he will by no meanes let it goe from him , demand it shee neuer so sweetly . Such for the more part are these tender deuotions, considering the stroke of the speare , which pearced the hart of our Saueour , we weepe bitterly therefore : And alas (my Philotheus) it is right well donne to bewaile the sorowfull death and wofull passion of our father and redeemer, but why then do we not giue him the apple which we haue in our hands, seeing he asketh it vs so earnestly , to wit , our hart , the only fruiet of loue, which our deare Saueour requesteth
of

of vs? Wherefore resigne we not vnto him so manie pettie affections, delights, & self pleasures, which he would pull out of our hands and cannot, because they be our babies, they be our comfits of which we be more fond, then desirous of his heavenly grace? Ah Philotheus, these be babie-loues, litle childrens frindships, tender indeed, but feeble, but fantastickall, but fruitlesse, and without effect. Deuotion then, consisteth not in such tender and sensible affections, which sometimes proceed of a nature or complexion in it self soft, supple, apte and easie to receaue any impression: but sometimes of the crafte of the deuel, who to busie vs vnprofitable about such trash and droguerie, stirreth vp our fantasie to the apprehension fit for to receaue such motions.

5. Yet these self same tendre and sweet affections are manie times good and profitable, for they prouoke the appetite of the soule, comfort the spirit, and adde to the promptitude of our deuotion, a kind of iollitie and cheerfullnes, which maketh our

actions comelie & delightfull, euen in outward shew & appeerance. Which is the gust or tast that one feeleth in diuine and heauenly matters, of which Dauid exclaimeth : *O Lor how sweet are thy words to my tast: they are sweeter then honny to my mouth.* And indeed the least and meanest cōtentment of deuotiō which we receaue in holy exercises, is better in all respects, then the most excellent recreations and pleasures of the world. The breasts, and milke, that is, the fauours of the heauenly spouse, are sweeter and pleasaunter to the soule, then the daintiest and most precious wine of earthly delights. He that once hath tasted them, esteemeth all other comforts, but gaulle and wormewood. As they that hold the hearbe Scitique in their mouth, tast so pleasaunt a sweetnes, that they feele neither hunger nor thirst for the while: so they, to whome God hath imparted this celestiall Manna of internall consolations, can neither desire nor receaue the contentments of the world, at least to take any pleasure in them, or to sette their affections vpon them.

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They be taſts giuen before hand, of the immortall delights which God hath layd vp in heauen for the ſoules that ſearche after him: they be the ſugred comfits and carowayes which he giueth vnto vs as his litle children to allure vs: they be the cordiall waters which he preſenteth to ſtrengthen them; and manie times they be handſels, or pledges of euerlaſting felicitie. They ſay that Alexander the great, ſailing in the manie ſea, diſcouered before the reſt of his companions, the land of the happie Arabia, by the ſmell of the ſweet odours which the wind brought with it, and therevpon receaued him ſelfe, and gaue great encouragement, to his fellow-ſoldiours: ſo oft times in this mortall life, we receaue theſe delights and pleaſures of deuotion, which no doubt preſent vnto our memorie, the ioyes and delights of the happie land of heauen, wherunto we doe all ſaile and aſpire.

6. But thou wilt ſay, ſince there are ſome ſenſible conſolations that be good, and come from God, and other ſome that be vnprofitable, and per-

pernicious, proceeding either from nature, or from the enemy, how shall I distinguish the one from the other, and discern the vnprofitable from those that be good. It is a general rule (my Philotheus) for all the passions and affections of our soule, that we must know them by their fruits: our soules be as it were trees, affections and passions be the bowes and braunches; works and actions be the fruits. It is a good soule, that feeleth good affections, and the affections are good which bring forth in vs great effects of holie actions. Yf the delights, the tendernes, the consolations which we feele in spirituall exercises, do make vs more humble, more patient, tractable, charitable, fuller of cōpassion towards our neighbour; more feruent in mortifying our concupiscence and naughtie inclinations; more constant in our good exercises and resolutions; more meek and supple, and pliable to those whom we ought to obey; more simple and sincere in our liues: then without all doubt Philotheus, they
are

are from God. But yf these delights haue no sweetnes, sauing onely for our owne selues, yf they make vs curious, peeuish, sower, sullen, impatient, stubborne, fierce, presumptuous, hard harted towards our neighbours, yf therefore esteeming our selues allredie pettie Saints, we will no more be subiect to correction nor direction, then deere Philotheus, beware of them, then doubtlesse they be false and pernicious consolations. A good tree cannot bring foorth any other but good fructs.

7. When we receaue these delights and comforts in our exercises we must. 1. First of all humble our selues profoundly before allmightie God: and take heed of saying to our selues by reason of these sweet comforts: how perfect, how good am I become! No Philotheus, not so, these be good things in deed, but they make vs neuer the better for hauing them: for, as I haue sayd, deuotion consisteth not in them, but let vs saye and thinck from our harts: O how good is God

to such as hope in him, to the soule that seeketh after him! He that hath sugar melting in his mouth, cannot properlie say that his mouth is sweet, but that the sugar, which is in his mouth, is sweet to his mouth: So though these spirituall delights be verie good, and that God who impatteth them to vs, is exceeding good, yet followeth it not, that he which receaueth them, is good. 2. Let vs acknowledge our selues as yet to be litle children, and that we stand in need of milk: that these sugred confits be giuen vs, because as yet our spirit is tender and delicate, and therefore needeth allurements and baytes, to be drawn with all to the loue of God. 3. But after that, speaking generallie, and ordinarily, let vs receaue these graces and fauours humbly, and reuerently, esteeming them exceeding pretious, not so much for that they are in them selues, as that it is the hand of God whiche powreth them into our hart. As a louing mother to allure her child, putteth her owne self the sugred confits into his mouth one by one, sweetly smiling, and tenderlie parliying with

with him the while: for yf the child had witt and vse of his reason, he would much more esteeme, his mothers cherishing embraces, then the sweetnes of the confits, be they neuer so daintie. So it is much Philotheus to receaue & feel in our soules this sweetnes of deuotion: but it is the sweet of all sweetnes to consider that God, with his louing and fatherlie hand; putteth them as it were into our mouth, to our hart, and soule. 4. Hauing receiued them thus in humble and reuerent wise, let vs employ them whollie according to the intention of the giuer. And wherfore think yee, dooth God bestowe these sweet comforts vpon vs? to make vs sweet towards euery bodie, and amorous towards him. The mother giues comfits to her litle child, to make him kisse her: let vs likewise kisse our blessed Saueour, who maketh much of vs by these consolations: to kisse our Saueour, is to obey him, to fullfill his will, to folow his rules and counsell: in a word, to embrace him tenderlie & louinglie with obedience and loyaltrie. The day therefore in which we shall receaue

ceave any spirituall consolation, we must employ most carefullie, and endeavour to spend it diligently in Gods service and honour. 5. Beyond all this, we must from time to time renounce in our hart all this sweetnes, tendernes, and consolation, separating our affection from it as much as we can: protesting, that albeit we receave these favours humblie, and loue and esteeme them, because God sendeth them to vs, as it were dishes and dainties from his owne table, to prouoke vs the more to his loue: yet it is not those delights that we seek and desire, but God him self and his perfect loue, not the comforts, but the comforter; not the sweetnes, but the sweet Saueour that giues them; not that tendernes of delight, but him that is the delight of heauen and earth. And in this affectuous abrenunciation of these delights, we must dispose our selues, to perseuer constant and firme in the holy loue of God, though in all our life long we should not tast one dramme of consolation: and procure vnfainedly, to say as well vpon the mount of Caluary, as on the mount of

Ta-

Tabor, *Q Lord it is good for me to be with thee*, be thou in torments vpon thy crosse, or be thou in glorie in heauen.

6. To conclude I aduertize thee that yf thou shouldst chaunce to feele any extraordinarie aboundance of such consolations, tendernes, sweetnes, deuout teares, or some vnwoonted thing: that then thou conferre it faithfullie with thy spirituall conductour, that he may teache thee how to moderate and behaue thy self therein. For it is written. *Hast thou found honny? eate of it but as much as is sufficient.*

*Of drynesse and barrennesse in our
spirituall exercises.*

C H A P T E R I 4.

1. **T**Hvs then must thou behaue thy self, as I haue now described in time of spirituall comfort: but alas (Philotheus,) this faire weather will not last allwayes: and the time will come, when thou shalt be so destitute, and deprived of

of all feeling of this deuotion, that thy soule will seeme vnto thee a fruitlesse and barren field, or a desert wilderness; in which there appeers neither cawsee, nor pathway to find God, nor anie dew of grace to moisten and water it, through excessiue drieness, which threatneth to reduce her altogether to dust. Alas the poor soule in this case deserues compassion, and especially when this desolation is vehement: for at that time like holy David, she feedeth her self with sad teares night and day: meane while the enemy by a thousand suggestions endeouours to driue her to despair, and mocketh her bitterly, saying in derision, wretche, wher is thy God now in thy distresse? by what meanes wilt thou find him out? Who shall euer be able to restore thee the ioye of his grace?

2. And what wilt thou doe at that time Philotheus, consider from what cause so great a miserie proceedeth: for oft times, we our selues are the cause of our owne driennes and desolation, in the exercises of the spirit. 1. As a carefull mother denies to giue sugar to her child,

child, when she sees him troubled with the wormes: so God taketh away his consolations from vs, when we take some vaine self-pleasing in them, and are subiect to the worme of ouer-weaning, to self-conceit, and opinion of our owne good progresse in deuotion. *O my God (sayth the psalmist) It is good for me that thou hast humbled me.* Yes indeed, it is verie profitable for me, *for before I was humbled, I d.d offend thee.* 2. When we neglect to gather the sweetnesses and deliciousnesse of the loue of God in due time: then in punishment of our slothfullnesse, he absenteth his delights from vs. The Israelites in the desert that gathered not Manna earlie in the morning, could not find any after the sunne-rising, for then was it all melted with the heat of the sunne. 3. We are also sometimes layde in the bed of sensuall contentment, and transitorie comforts, as the sacred spouse was in the Canticles, comes me the bridegrome, and knocketh at the dore of our hart, and inspireth vs to returne to our spirituall exercises: but we play the niggardly chapmen with him, for it
ange-

angereth vs to leaue of our toyes , and to separate our selues from our false delights. For this cause the true loue of our soules goeth his way from vs , and letteth vs lie as we list : but afterward when we would faine find him out, we haue much a doe to meet with him ; and deseruedlie, because we were so vncourteous and faithlesse vnto his loue , as to refuse to folow our exercise for his loue, and to choose to folow worldly vanities. Ah : then as yet thou hast some of the branne of Egypt remaining : thou shalt then haue not a iot of the heavenly Manna. Bees detest all kind of artificiall odours : and the sweetnes of the holy Ghost , cannot agree with the sophisticated delights of the world.

4. The double dealing , and flights which thou vsest in confessions, and spirituall communications with the conductour and maister of thy soule, many times is the cause of this droughth and barrenesse : for yf thou lie to the holy Ghost , no meruaile yf he withdraw his consolations from thee. Thou wilt not be simple , plaine , and without guile , as a litle child is : thou shalt

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shalt not then enioy these spirituall comfits, giuen only to Gods litle children. 5. Thou art filled and glutted with worldly contentments: no wonder then yf spirituall delights come not to thy table, or haue no good tast in thy mouth: Doves allreadie filled (sayth the ancient prouerb) do thinck cherries bitter. *He which filled the hungrie with good things* (sayth our blessed Ladie) *and sent the rich away empty.* They that be rich of wordly vanities, are not capable of spirituall treasures. 6. Hast thou conserued well and carefully the fruiets of consolations allreadie receaued? then shalt thou receaue more store againe: for to him that hath, more shalbe giuen: and he that hath not (negligently leeing that which he receaued) euen that he hath shalbe taken away from him, he shalbe depriued of the fauours and graces, which were prepared for him, yf he had vsed well the former. The raine quickeneth them plâts that be greene, but frō them that be not green, it taketh away altogether all likelyhood of life & growth, for it rotteth them wholly.

3. For

3. For manie such causes doe we loose comfort in deuotion, and fall into barrennes and drieness of spirit. Let vs then examin our conscience, and see whether we can find in vs such faultie causes as these. But note, Philotheus, that this examination is not to be made with vnquietnesse of mind, or ouermuch curiositie, but after thou hast faithfully considered thy going awrie in this respect, yf thou find the cause of the euil in thy self, giue God thancks, for the harme is half healed, whose cause is discovered. Yf on the other side, thou find out no cause in particular, which may seeme vnto thee to haue occasioned this desolation, busie not thy self about anie more curious searche for it, but with all simplicitie, without examining any more particularities, doe this which I will tell thee.

4. First of all humble thy self reuerently before the eyes of God, acknowledging thy miserie, thy frailtie, the nothing that thou art in thy self. Alas what am I, when I am left alone to mine owne prouidence? nothing els, O Lord,

Lord, but a drie barren ground, that full of gappes and riftes, witnesseth the drought it suffereth, for want of heavenly dewe: and the wind of tentation in the mean time doth dissipate it conuerted into fruitlesse dust. 2. Call vpon God and demandaund of him his spirituall ioye. *Render vnto me, O Lord, the ioy of thy saluation. My fasher, yf it be possible, lett this cuppe passe from mee.* Gett thee away ô thou vnfruitfull Northerly wind, which driest vp the sappe and iuice of my soule: and come ô prosperous winds of consolations, and breath gently ouer my poore garden and then these good affections wil spread abroad the odour of their sweetnes 3. Goe to thy Confessour, open thy hart vnto him, make him see cleerly all the plights and corners of thy soule: take his aduice simplie and humbly: for God that infinitely loueth obedience, maketh often times counsell taken from other men, proue verie profitable, especially giuen by conductours of soules, albeit otherwise there be no great likelyhood, that they should preuaile: as he made the waters of Iordan healthfull

to Naaman, which Elizeus, without any appeerance at all of humane reason, ordained him as a bath for his leprosie.

4. All this being donne, nothing is so profitable, nothing so fruitfull in time of these spirituall desolations, and barrenesse, as not to be ouermuch desirous of being deliuered frō this agreeuance or calamitie. I say not but that we may simplie and quietlie wishe to be eased of so great aburden: but my meaning is, that we should not too earnestly affect this ease, and freedom from this desolate state of mind: but hartely resigne our soule to the prouidence of God; that so long as it pleaseth him, he may vse our poore seruice, amid these troublesome thornie-brakes, and comfortlesse deserts. Let vs say to God at these times. *O father, yf it be possible, lett this cup passe away from me:* but lett vs with all from our verie harts, adioine the wordes folowinge of our blessed Saucour: *Yet not my will be donne, but thine:* vpon this good resolution let vs rest, and repose. For God seeing vs constantly perseuer in this holy in
disse-

difference, will comfort vs with many graces, and fauours: as when he saw Abraham resolved to deprive him self of his sonne Isaac, he was contented with this his indifferency, & pure resignation, cōforting him with a heavenly vision, & with most admirable benedictions. We must then in al kind of afflictions, as wel corporall as spirituall, in what soeuer distractions, or subtractiōs of sensible deuotion happening to vs, with great courage, and resignation alwayes say: *Our Lord gaue me consolations, and our Lord hath taken them from me; his holy name be blessed.* For persisting in this humilitie and submission, he will restore vnto vs his delicious fauours, as he did vnto Iob, who vsed the afore-sayd words constantly and vnfaignedly in all his desolations.

5. Finallie my Philotheus, amidst all these sterilities and desolations, let vs not loose courage, but expecting patiēty the returne of spiritual delights, keepe on our iourney, folow our exercises of deuotion, multiplie good works and holy actions: and not being able to present to our spouse, liquid

conserues, present him drie confitures: for all is one to him, prouided that the hart which offereth them, be perfectly resolued to perseuer loyallie in his loue. When the spring time is faire and pleasant, then do the Bees make more honnie, and fewer young impes: for the good wether fauouring them, they are so busie in gathering the sappe of sweet flowers, that they forgett the generation of their young ones. But when the springtime is troublesome with gloomie cloudes and windie stormes, they gett more impes, and lesse honnie for being not able to flie abroad to their gathering of honnie, they employ them selues to multiplie their race, and people their cōmon wealthe. So chaunceth it oft times, my Philotheus, that the soule in the faire weather of spirituall comforts, busieth her self so much in gathering them together, and sucking that heauenlie iuice out of them, that in the abundance of these daintie delights, she produceth fewer good workes: and contrariwise amid the bitterness of clowdie desolations, seeing her self destituted of those spiritual delights
of de-

of deuotiō, she multiplieth solid works of edification so much more seriously, and aboundeth in fructifying of true virtues of patiēce, humilitie, abiection, resignation, and abnegation, of all self-will and self loue.

6. It is then a great abuse and errour of manie, especiallie of women, to beleeue that the seruice which we doe to God without this pleasant tast, & sensible delight, & tendernes of hart, is lesse agreeable to his diuine maiestie: for cleane contrarylie, our actiōs are like vnto roses, which though being freshe and flourie they haue a better grace & shew, yet whē they are drie they haue a sweeter odour: so though our works done with tendernes of deuotion be more acceptable to vs our selues, to vs I say, that consider only our owne delight: yet when they are exercised by vs in time of diriness and barrenesse of spirit, then haue they a goodlier estimation, and a better odour in the presence of God. In time of desolation, our will carrieth vs (as it were by meer force) to the seruice of God, & consequently that will must needs be more vigorous and constant,

then the will which we haue of seruing
god in time of comfort. It is no such
great matter to serue a prince in time
of peace, and in the pompe and pleasu-
res of the courte, but to serue him
constantly in time of trouble and per-
secution, and in warre, that is a true
mark of constancy and loyaltie. Saint
Angela de Fulgino sayth, that of all
prayers, that is most acceptable to god,
which is made by force and meere con-
straint, that is, whereunto we applie
our selues willinglie, not for any tast
or delight which we feele in it, nor by
our owne inclination, but meerly,
purely and onlie to please god: wherto
our will driueth vs, as it were against
our will, forcing and violently repel-
ling the drienesse, and contradictions,
which oppose themselves against it.
The same say I of all sorts of good wor-
kes, that the more contradiction we
find in exercising them, be it exteriour,
or interiour, the more are they prized
and esteemed in the court of heauen.
The lesse of our owne particular inte-
rest that there is in the pursuite of vir-
tues, the more doth the puritie of the
loue

loue of God shine in it. A litle child wil easilie kisse his mother, when she giueth him honnie and sugar, but it is a signe of greater loue, yf he kisse her after she hath giuen him wormeseed, or bitter potions.

The former discourse is explained and confirmed by a notable example.

CHAPTER IS.

1. **T**O make this instruction more euident and intelligible, I will recite an excellent peece of the historie of S. Bernard, in such manner as I find it set downe in the learned and iudicious writer therof. He sayth then in this wise. It is an ordinarie thing, almost vnto all them that beginne to serue God, and are not yet experienced in the subtractiō of grace, nor in spirituall vicissitudes or enterchāges of cōsolatiōs & desolatiōs; that the tast of sensible deuotion & that sweet acceptable light of mind, (which maketh them haste them selues in the waye of God) being withdrawn from them: they presently grow out of breath, and fall into pusillanimie and sadnes of hart. They that

be of iudgement and vnderstanding doe render this reason therof : that nature according to reason cannot long endure (as a man might say) fasting, & without anie kind of delight or entertainment at all, but needs must haue some contentment, either terrestriall or celestiall. But as soules lifted vp aboue themselves by tast and trial of heauenly pleasures, doe easilie renounce the delights of all sensible objects: so when by Gods disposition and ordinance that spirituall ioy is taken from them, finding themselves also on the other side deprived of corporall solace, and being not yet accustomed to expect with patience, the returne and rising of the true sunne of grace, it seemeth vnto them that they are no more in heauen or in earth, but that they be buried in perpetuall darknes : So that as litle children newlie weaned, hauing lost their mothers dugges they do languishe, and sigh, and grow froward and troublesome, principallie to their owne selues. This then happened in the voiage wherof we speake, vnto one of the troupe, called Geoffrie of Peronne,
but

To a deuoute Life. Part. 4. 81

but newlie dedicated to the seruice of God . He being sodainlie become drie in his deuotions , destituted of his woonted consolations , and possessed with a kind of inward darknes: began to call to memorie the world, his frinds , his parents , and the great meanes that but lately he had left behind him . By which memorie , he was assaulted with so cruell a temptation , that not being able to hide it in his behaueour , one of his trustie frinds perceaued it , and hauing found opportunitie , ioined himself to him, and asked him sweetly in secret: what meaneth this change Geoffrie ? How cometh it to passe , that contrarie to thy woont , thou art become so pensieue and afflicted . Ah my brother (answered Geoffrie with a deep sigh) I shall neuer more be merrie so long as I liue . The other moued with compassion at these words , with a fraternall zeale, went and told all this to their common father Saint Bernard : who perceauing the danger, went into a church there by , to pray to god for him , and geoffrie in the

meane while ouerwhelmed with sadnes, reposing his head vpon a stone, fell fast a sleepe. But after a litle while, both of them arose, the one frō prayer with his request dispatched in the high court of heauen, the other from sleepe with so pleasaunt and smiling a countenance, that his deerfrind meruailing at so great & sodaine a chaunge, could not refraine from obiecting vnto him louingly that which a litle before he had answered him. Then Geoffrie replied: yf I told thee before that I should neuer in my life be ioyfull, now I assure thee, that I shall neuer in my life be sorowfull.

2. This was the successe of the réptation of that deuout personage, & marke in it (my deer Philotheus) 1. First that God ordinarilie giueth some fore-tasts of heauenly ioye, to such as newlie enter into his seruice: so to draw them from earthlie pleasures, and encourage thē in the poursuite of the loue of God: iust as a mother to intice & allure her litle child to her breasts, layeth honnie vpon her teats. 2. That notwithstanding the same good God, which according to the disposition of his wisdome, ta-
keth

keth from vs this milk and honny of consolations : to the end that weaning his children in this manner, they might learne to eat the drie, but more substantiall bread of liuely and sound deuotion, exercised by the triall of distast and desolation. 3. That sometimes verie vehement temptations arise amidst these desolate and drie discontentments of sterilitie of spirit: and then it behoueth vs to resist these temptations cōstantly, for they come not frō god; but withall we must patiētly suffer this desolate estate, of want of spirituall feeling in our deuotions, for god hath ordeined & disposed it for our exercise and merit. 4. That we must not leese hart & courage amōg these inward griefs, nor say as this good geoffrie did, I shall neuer be ioyfull heerafter : for in the night season, we must expect the daylights approache; Againe in the fairest weather of the spirit, that we cā haue we must not say now shall I neuer be sad heerafter; No; for as the wise man sayes, in times of prosperitie, we must be mindfull of aduersitie, and in our trauailes, hope for rest: and as well in the one occasion as in the

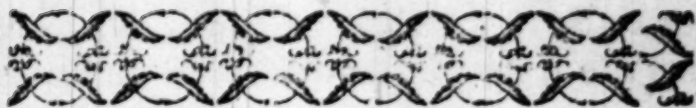
other, we must always humble our selues. 5. That it is a soueraigne remedie to discover our euil vnto some spiritual frind, that may be able to comfort vs.

3. In fine for conclusion of this so necessarie aduertisment, I note, that as in all other things, so in these drie sterilities of our spirit, God and the deuill haue contrarie pretentions. For God would therby bring vs to puritie of hart, to a generall renunciatiō of our proper interest in his seruice, and to a perfect deposing of our owne willes. But the deuill goeth about by the same way to lead vs to pusillanimitie, to abate our courage, to make vs steppe a side to sensible passetimes, and at length to render vs yrksome and loathsome to our selues, & others that liue with vs; that so deuotiō may be diminished, and defamed. But yf thou obserue diligently these lessons which I haue giuen thee, thou shalt augment thy perfection in those exercises, which thou performest in time of these interiour afflictions: wherof one word more before I make an end.

4. Sometimes these distasts, this drouth and barrennes of spirit, doe proceed

ceed from the indispositio of our bodie: as when through too much watching, labouring, fasting, one findeth him self ouerloaden with weerinesse, droufines, heauines, & such like infirmities; which although they depend of the bodie, yet lett they not to hinder and trouble the spirit, by reason of the straight bond with which they are tied one to another. In these occasiōs, we must allwayes be mindfull, to produce many acts of virtue, with our spirit, or superiour will: for although all our soule seeme to be ouer-layd with sleepe and droufines: yet the actiōs of our spirit euē in that state, are exceeding acceptable to God. And we may say in this case with the sacred spouse, *I sleep, but my hart watcheth.* And as I sayd before, though there be lesse delight in this labour of spirit, yet is there more virtue and merit. The remedie in such occurrences is, to ease the bodie with some kind of lawfull delight and recreation. So Saint Francis ordained that his religious should vse such moderation in their labour, that the burden of them, should not depresse and ouerthrow the spirit. And since we haue

haue mentioned S. Francis, let vs remember his example, who was on a time him self so vexed and tormented with a profound melancholie, that he could not choole but declare it in his behaueour. For yf he would conuerse with his religious he knew not how; if he withdrew him self, frō their conuersation, it went worse with him; abstinence and mortification of his flesh, overwhelmed him: and prayer eased him not at all. And in this sort remained this glorious father, the space of two yeares, so that it seemed vnto him, that in a manner, God had forsaken him. But at length after he had so long and patiently suffered this rude and vehement tentation, our Saueour in a moment restored to him the happie tranquillitie and repose of his spirit. This haue I sayd, to shew that the greatest and faithfullest seruants of God, are subiect vnto these aduersities and afflictions of mind: and that therefore those that are lesler in Gods bookes, be not dismayed yf some times they happen vnto them.



THE FIFTH PART
OF THE INTRODVCTION:
Containing exercises and in-
structions to renew the soule,
and confirme deuotion.

*That we renew euery yeare our good
purposes by the exercises folowing.*

CHAPTER I.

TH E first & principall point
of these exercises, consisteth
in knowing the importance
of them. Our weak & fraile
nature, falleth verie easily frō
her good affectiōs & resolutiōs, through
the bad inclinations of our flesh, which
lie heauie vpon the soule it selfe, and
draw her stil downwards, yf she stroue
not oft times to lift vp her self by
manie

maine force of resolution as birds fall sodainlie to ground, yf they multiplie not the spreading and wauing of their wings to mainteine their flight aloft in the ayre. For this cause, deere Philotheus, thou must very often repeat the good purposes which thou hast made to serue God, for feare least neglecting to doe so, thou tūble downe to thy first estate, or rather into a farre worse estate. For spirituall falles haue this propertie, that they cast vs alway lower, then was the estate from which we ascended vp to deuotion.

2. There is no clock, be it neuer so good, or so well sett, but it must be wound vp twice a day at least, morning and euening, and moreouer at least once a yeare, be taken all in peeces, to scoure away the rust which it hath gathered, to mend broken peeces, and repaire such as be worne. Euen so he that hath a true care of his soule, should wind it vp to God euening and morning by the foresayd exercises, and besides at diuerse times, make a reuiue of his estate, and at least once a yeare, take it downe and consider precisely all

all the peeces therof, that is, all his passions, affections and motions, that all faults and defects found out, may out of hand be redressed. And as the clockman with some delicate oyle, annointeth the wheelles, iunctures and ginnes of his clock, that the motions may be more easie, and the whole be lesse subiect to rust; so the deuout person, after he hath in this sort taken downe his hart to reuiew and renew it, should annoint it with the sacraments of Confession, and the holy Eucharist. This exercise will repaire thy weather-beaten forces, enflame thy hart, make thy good purposes sprout out a fresh, and thy virtues flourish anew. The ancient Christians diligently practized it vpon the anniuersarie feast of our Saueours Baptisme, or Twelf-daye: on which (as witnesseth Saint gregory Nazianzen) they renewed those professions and protestations, which they made in their christening. Let vs doe the like, (my deare Philotheus) disposing our selues most willinglie, and employing our time seriousslie therin. And hauing chosen a
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fit time, according to the aduice of thy ghostly father, retiring thy self into thy spirituall and reall solitude, or wilderness of deuotion: make two or three of these ensewing meditations, after the order and methode, which I set downe vnto thee in the second parte.

Considerations vpon the benefit which God doth vnto vs, by calling vs to his seruice, according to the protestation mentioned before.

CHAPTER 2.

1. **R**VNNE ouer the points of thy protestation. The first is, to reject and cast away, detest, and desie for euer, all kind of mortall sinne. The second, to haue dedicated, and consecrated thy soule, thy hart, and thy bodie, with all that thou hast, to the loue and seruice of God: The third; that yf it should happen vnto thee to fall into some naughtie action, that thou wilt procure immediatlie to rise
agai-

again by Gods grace. Are not these goodlie, worthie, reasonable, and noble resolutions? Way well in thy soule, how conformable to the rule of reason this thy protestation is, how iust, and how much to be desired, that thou shouldst fullfill and accomplishe euery point of it.

2. Consider to whome thou hast made this protestation: euen to God him self. Yf according to reason, our word giuen to a man, doe straightly oblige & bind vs, how much more our word and promise giuen and passed to allmightie God? *Ab Lord (sayd Dauid) it is to thee that my hart hath pronounced this good word, and I will not forgett it.*

3. Consider in whose presence thou madest this protestation and thou shalt find, that it was in sight of the whole courte of heauen. The holie Virgin, blessed Saint Ioseph, thy good Angel, Saint Lewis, all this blessed companie beheld thee, and sighed with sighes of ioy and contentment at thy words, and looked vpon thee with eyes of vn-speakeable loue, when thy hart pro-
strated

strated at the feete of our Saueour, consecrated it self wholly to his seruice. They made a peculiar feast and triumphe that day of thy entrie into Gods seruice, and they will now make a commemoration of that ioyfull feast, yf with a deuout hart and good courage, thou renewest thy resolutions.

4. Consider by what meanes thou wast brought to make this protestatiō, and to offer vp these great resolutions. Ha my Philotheus, how amiable and fauourable did God shew him self vnto thee at that time? Tell me, wast thou not then drawne vnto it, by the sweet inspirations of the holy Ghost? the cordes wherwith God drew thy litle barke vnto this secure hauen, were they not all of loue & charitie? How deerlie and daintelie did he allure & intice thee with his sugred sacraments, with holy lecture, and deuout prayer? Ah Philotheus, thou wast a sleep, & god watched ouer thee, and had care of thy soule, and had thoughts of peace, and meditations of loue concerning thee.

5. Consider at what time god drew thee thus happelie vnto him by these holie

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holie purposes. It was in the flower of
thine age. Ah what a felicitie is it to
learne quickly, that which we cannot
know but ouer-late. Saint Augustin,
hauing been called to god at thirtie
yeares of his age, cried out: *O ancient
beauty, how is it, that I knew thee so late?*
*Alas I saw thee before, but I did not consider
thee till now.* And thou maist well say: *O
ancient sweetnes, why did not I tast thee
sooner?* And yet alas, thou deseruedst it
not at that time in which it was giuen
thee: therefore acknowledging the great
bountie and grace of god, for calling
thee to him in thy youthe, say vnto him
with Dauid: *Thou hast lightened me, o God,
and touched me from my youth, and I will for
euer pronounce thy mercy.* But yf this thy
vocation was in thy older dayes, o then,
Philotheus, how inestimable a benefite
was it, after thou hadst in such sort a-
bused the yeares of thy life past, that
god of his goodnes should call thee
before thy death, and stay the cour-
rent of thy miserie, euen at that ti-
me, in which yf it had beene conti-
nued, thou hadst beene miserable
for euer and euer!

6. Consider the effects which this vocation hath wrought in thee, & I suppose thou shalt find change and alteration enough in thy soule, cōparing that which now thou art, with that which thou hast beene. Doest thou not account it a singular felicitie, to know how to talk familiarlie with God by prayer? to haue an enflamed affection and burning desire of the loue of God: to haue appeased, and pacified manie a troublesome passion, which before did vex, and torment thee? to haue auoided many sinnes and scruples of conscience? And in a word to haue so often frequented the holy Communion (more then thou wouldst once haue done) so vniting thy self to this soueraigne well-spring of euer-during graces? Ah, these be great and inestimable fauours. We must way and ponder them with the waighes of the sanctuarie: it is Gods right hand that hath done all this. *The right hand of God (sayth Dauid) hath done powerfully, his right hand hath extolled me: I will not dy, but liue; and will make knowne with batt, word, and deed, the wonders of his goodnes.*

7. Af-

7. After all these considerations, which as thou seest may plentifully furnish thee with holie and feruent affections: thou must simply conclude with thanks-giving, and pray affectionately for thy good progresse in virtue. And so retire from prayer with great humilitie and confidence in God: reseruing the enforcing of the resolutions, till after the second point of this exercise.

*The examination of our soule touching
her proffiting in deuotion.*

CHAPTER 3.

1. **T**HE second point of this exercise, is somewhat long, and therefore to practise it, it is not requisite to performe it all at once, but at diuers times: as to take that which concerneth thy misdemeanour towards God for once, that which apperteineth to thy self for another time, that which toucheth thy neighbour for an other, & the examining of thy passions for another. Neither is it requisite or necessary, to doe it all vpon thy knees, but onely the begin-

beginning & ending, which cōprehendeth the affections. The other pointes of the examination, thou must performe profitablie walking, or sitting, or best of all in bed, yf thou canst so remaine without drowlines, or well awake: but thou must well haue read them before. Yet it is necessarie to make an end of all this second point in three dayes, and two nights, at the farthest: taking eache day & night, some hower or seaso according as thou best mayest: for yf it should be done at times farr distant one from another, it would loose his force, and would worke but verie weak and kay-cold impressions and resolutions.

2. After euerie point of the examination, note carefully in what thou findest thy self amended, and in what thou art defectiue, and what principall errours or abuses thou hast committed, that so thou mayst declare thy self the better to take good councell, and resolution, to comfort thy mind. And although in these dayes of examination, it be not necessarie to retire thy selfe totallie from companie and conuersation:

tion : yet thou must be somewhat more retired the ordinarie, & principallie towards the euening, that thou mayst go to bed earlie, & take that rest of bodie and repose of mind which is necessarie for these exercises. And in the day time, thou must vse verie frequent aspirations to God, to our Ladie, to the Angels, to all the celestiall Hierusalem: And all this must be done with a louing hart towards God, & desirous of perfection. So beginne then this examination well and happelie.

1. First place thy self in the presence of God.

2. Inuoke the ayde of the holy ghost, demaund of him light and cleernes, to see and know well, with S. Augustin, who cried out before God in an humble spirit: *O lord let me know thee, and let me know my selfe*: and S. Francis, who sweetly asked god saying. *Who art thou, and who am I?* Protest that thou doest not purpose to marke and note thy advancement and progresse in pietie and virtue, to reioice therefore in thy self, but to reioice in God, nor to glorifie thy self, but to glorifie god, & to giue

him thancks for it. Protest likewise that yf thou findest that thou hast not profited nor gone forward at all in deuotion nay though thou hast recoyled & gone backward: yet for all that thou wilt not leese thy courage, nor become any whit the colder in thy good purposes, through faintnes of hart; but that rather thou wilt more stirre vp thy courage, & animate thy self to goe more cheerfully forward in the iourney of deuotion happily enterprized, & that thou wilt the more profoundlie humble thy self, and amend thy defaults by the assistance of gods grace.

This done, cōsider leasurely & quietly how thou hast behaued thy self euen till that presēt power, toward God, towards thy neighbour, & towards thy selfe.

An examination of the estate of our soule towards God. CHAP. 4.

1. **H**OW is thy hart affected toward mortal sinne? hast thou a firme resolution neuer to committ any, whatsoeuer should happē vnto thee therfore? Hath this resolution and full purpose, endured cōtinually in thy soule,

le, since thy last protestation vnto this time? In this resolution consisteth the foundation of spirituall life.

2. How findest thou thy hart affected towards the commandements of God. Doest thou find the delightful, sweet acceptable. Ah my deer child, he that hath his mouth in tast, and a good stomak, loueth wholesome meats, and reiecteth the contrarie.

3. How doth thy hart beare it self towards veniall sinnes? we cannot keep our selues so pure, but we shall commit some now and then: but is there any, to which thou hast any especiall inclination? or which were worse, is there any kind of venial sinne, to which thou bearest a peculiar affection and delight?

4. How is thy hart affected towards spirituall exercises? doest thou loue them, and esteeme them? doe they not trouble thee? art thou not out of content and tast with them? To which of them doest thou find thy self most inclined? To heare the word of God, to reade it, to talke of it, to meditate it, to aspire daylie to God, to goe often to confession, to receaue

spirituall instructiōs, to prepare thy self duly to the holy Cōmunion, to Cōmunicate frequently, to bridle thy affectiōs: in these and such like acts and exercises, what is there contrarie or repugning to thy mind? And yf thou find any such holy exercise, to which this hart of thine hath lesse inclination then it should, examine the cause from whence that disgust ariseth.

5. How doth thy hart remaine affected towards god him self? Taketh it pleasure in the remembrance of god? feeleth it not a sweet delight in calling him to mind? Ah sayd Dauid, *I haue thought vpon God, and taken delight therein.* Doest thou find a certaine promptnes, redinesse, and facilitie in thy hart to loue god, and a particular saueur in tasting this his loue? Thy hart, doth it not recreat it selfe to thinke vpon the immensitie, bountie, and maruelous sweetnesses of almightie God? If thou chaunce to thinck vpon God amidst thy worldly affaires, and vanities, doth this thought make place, and winne rome, and seaze vpon thy hart? Doeth it seeme to thee that in such cases thy hart takes Gods part,

part, and turnes to his side, and as it were goes before him, to lead him reuerently into the chamber of thy hart? for there are many soules of this metal in the world.

6. A louing wife, when her housband comes home from some farre iourney, so soone as she perceaueth any signe of his returne, or heareth his voice: what busines so euer she hath in hād, though she be cōstrained by some forcible consideration to stay her self, yet her hart cannot be held from looking for her husband, but abandoneth all other cogitations, to thinck vpon his ioyfull returne. Soules that loue God, doe the verie same; howsoeuer they be employed, when the remembrance of god presenteth it self vnto thē, they neglect all thinges else, for ioye that their beloved is returned vnto them; and this is a verie good signe.

7. How is thy hart affected towards Iesus Christ, god & man. Takest thou pleasure in thincking on his life and death? The Bees delight in their delicious honnie: Waspes and beetles, in ill-fauoured saours: so holy soules haue

all their cōtentmēt, placed in our sweet redeemer Iesus Christ, with an exceeding tendernes of ardent loue to him: but such as be vaine, and wicked, plant their affections altogether vpon vnprofitable vanities.

8. How is thy hart affected towards our blessed Ladie, thy good Angell, the Saints of heauen? Doest thou loue, honour & reuerence them: hast thou a speciall trust in their intercession, a respect & worship to their images, delight in their liues: takest thou pleasure to heare them praised?

9. Concerning thy tongue. How speakest thou of god: is it a delight vnto thee to talk and discource in his honour, according to thy condition and abilitie: Doest thou loue to sing hymnes to his praise and glorie?

10. Concerning workes. Thinck whether thou haue a true hartty desire of the outward glorie of God, and to doe somewhat for his honour and worship: for such as loue god, doe according to Dauid, loue the ornament of his house.

11. Cōsider whether thou hast left any affection, or renounced any delight, or
for?

forlook any thing for Gods cause? for it is a great signe of true loue, for his sake whome we loue, to deprive our selues of any thing. What then hast thou in all this time (since thy protestation) forsaken for the loue of God?

An examination of our estate touching our selues. CHAP. 5.

1. **H**OW doest thou loue thy self, louest thou thy self ouermuch for the vanities of this world? For yf it be so, thou wilt desire to dwell always in the world, with an extraordinary care to establishe thy self heer vpon earth. But yf thou loue thy self for heauens sake then wilt thou desire, at least wise thou wilt easilie consent, to depart from hence at the time and hower, that it shall please our Lord to call thee.

2. Doest thou keepe due order in the loue of thy self? for there is nothing that marreth vs, but onely the inordinate loue of our selues. As for well ordered loue, it requires that

we loue the soule bitter then the bodie; that we take more paines to get virtues then any thing els; that we make more account of heauenly glorie, then of base and transitorie honour? A well ordered hart, will more often say in it self: *What will the angels say yf I thinck, or doe such a thing? the, what will men say?*

3. What loue bearest thou to thy soule? art thou vnwilling and loath to help it when it is spirituallie distempered and diseased? alas thou owest this care and attendance vnto it, to helpe it thy self, and procure it to be holpen by other, when passions doe torment it: and to set a side all other cares, when thy soule stands in need of thy care.

4. How doest thou esteeme of thy self before the eyes of God almightie? to be nothing at all, doubtlesse. But it is noe great humilitie in a flie, to thinck her self nothing in regard of a mountaine; or for a droppe of water, to esteeme it self nothing in comparison of the maine sea: nor for a sparke of fire, to hold it self nothing in respecte of the sunne: It is humilitie indeed,

deed, not to preferre our selues before others, nor to affect, or desire to be esteemed of, and well liked by others: How doest thou feele thy self, affected in this point?

5. Touching thy tongue: doest thou not bragge and vaunt of thy self one way or other? doest thou not flatter thy self, when thou speakest of thine owne self?

6. For works & actions. Doest thou vse to take any pleasure or pasetime, contrarie to thy bodily or spirituall health? I meane vaine pleasure, vnprofitable recreations, ouer-watching, too much disordely labour, and such like.

An examination of the estate of our soule towarde our neighbour.

CHAPTER 6.

I. **T**HE loue between husband, and wife, ought to be sweete, quiet, earnest, and constant, and grounded principallie vpon the ordinance of God, who commandeth it to be so. And the self same is to be vnderstood, of loue between parents and

Bb 5 their

their children, between vs and our neighbours, and our frinds, euerie one in his ranck and degree.

2. But to speak in generall. How is thy hart affected towards thy neighbour? Doest thou loue him from thy hart, and for gods sake? To discern well, whether it be so or no, thou must prepose and represent vnto thy self, certaine persons that be troublesome, and intractable, for there it is, and towards such kind of men, where we exercise the virtue of true charitie towards our neighbours: and much more towards such as haue iniured vs either in work or in word. Examin well yf thy hart be free from passion in this behalf, and whether thou feelest not a contradiction within thee, to loue anie bodie.

3. Art thou prone to speak ill of thy neighbour? and especiallie of such as loue thee not? Doest thou any harme to thy neighbour directly, or indirectly? Though thou haue neuer so litle reason or discourse, thou wilt easilie find out thy defects in this point.

An

*An examination of the affections of
our soule. CHAP. 7.*

1. **I** HAVE extended these points at large, because in the examination of them, consisteth the knowledge of our spirituall aduancement, or progresse which we haue made, foras for examining our sinnes, thats for confessions, and for such as neuer thinck vpon going forward in pietie and deuotion.

2. Yet neuerthelesse, we must not labour to exactlie and curiously in examining euerie one of these articles or interrogatories: but sayre and softlie, considering with quiet and repose of mind, in what estate our hart hath beene in euerie one of them since our resolution and protestation, and what notable defects we haue committed therein.

3. But to make a shorter abridgement of all, we may reduce the whole examination, to the searche and suruay of our passions: and yf it be tedious and troublesome, to consider so exactlie what we haue been: we may in this

manner folowing examine our felues
how we haue behaved our felues.

In our loue towards God, our neighbour, and our felues.

In hatred toward sinne in our felues,
and sinne in others: for we must desire
the extirpation of the one, and the
other:

In desires of riches, honour, estimation,
passe-times.

In feare of danger to fall into sinne,
and of losse of goods of this world, for
we may feare the one and the other too
much.

In hope placed more then needs in
the world, in fading creatures: or to
litle in God, and godliethings.

In sadnes, yf it were to excessiue, and
for transitorie vanities.

In ioye and gladnes, yf ouermuch
and for vnworthie matters.

To conclude in a worde: what affection
doth predominate thy hart? what passion
doth most of all possesse it? in what
doest thou principallie goe awrie? for
by passions of our soule, we may iudge
of our estate, examining them, and as
it were feeling and tasting them, one
after

after another. As he that is skillfull on the lute, by touching the diuerse straines of his instrument, finds which string is out of tune, and tunes it by stretching it vp, or letting it downe: so after we haue as it were touched, and examined the tune of our passions, of the loue, hatred, desire, feare, hope, sadness, or ioye that is in our soule, yf we find them discording from the tune which we would strike, and from the proportionable harmonie of our soule, which is to be sett to the glorie of God, we may make them accorde, by bringing them to their due tune and proportion with Gods grace, and by counsell and aduice of our ghostly father.

Affections to be exercised after this examination. CHAP. 8.

AFTER thou hast duly pondered euery point of the examination, and considered at what stay thou art, and to what thou art come: then exercise the affects of thy soule as foloweth.

1. Giue

1. Give God thancks for that amendment, be it but litle, which thou hast found in thy life, since thy generall resolution last made: and acknowledge that it was his only mercie, that caused it in thee, and and for thee.

2. Humble thy self reuerently before his maistie, acknowledging vnfaignedly, that yf thou haue not much profited in pietie, it hath been through thine owne default, because thou hast not faithfully, courageously, and constantly answered the inspirations, illustrations, and motions, which he hath often imparted vnto thee in prayer, and by manie other wayes.

3. Promise him sincerely, that thou wilt for euer praise him, for the inestimable fauours bestowed vpon thee, and especially for drawing thee frō thy bad inclinatio⁹s by this present amendment.

4. Demaund pardon of him for thy vnfaithfulnes & disloyaltie, for not corresponding with his inspirations and graces.

5. Offer him vp thy hart, to the end he may be the sole maister and Lord of it.

6. Beseech him to make thee faithfulle

fullie accomplishe his will heerafter.

6. Inuoke the Saincts of heauen, our B. Ladie, thy good Angell, thy patron, Ioseph, and the rest to whome thou hast an especiall deuotion, to helpe thee with their intercession.

Considerations proper to renew our good purposes. CHAP. 9.

I. **T**HIS examination being made, and diligentlie conferred with some worthie, expert, and skillfull guide, to learne the qualitie of thy faults, and the fit remedies for them: beginne those meditations following, making one of them every day, and in it spend the ordinarie time which other dayes thou appointedst to passe in thy meditation; with the self same method, preparation, and affections which thou hast vsed heertofore in the meditations set downe in the first part: placing thy self first of all in the presence of God, and then imploring his grace, to establish thee in his holy loue and seruice.

The

*The first consideration, of the excellency
of our soule. CHAP. 10.*

I. **C**ONSIDER the nobilitie and excellēce of thy soule, endewed with an vnderstanding, which knoweth not only all this visibie worlde, but moreouer vnderstandeth, that there are inuisible Angels, and a happie Paradise, that there is a soueraigne God, vnspeakeable, most good, most mighty; that there is an eternitie of immortall spirits: and withall knoweth the meanes how to liue well in this visibie world, and to associate her self with the angels in heauen, and to attaine to the familiaritie and frindship of god him self for euer.

2. Thy soule hath also a free-will, of a most noble excellencie, which is able to loue god, and cannot hate him, considered in him selfe. Loe what an excellent soule thou hast. As no corruptible or ill-sauouring thing can stay the litle Bees, but onely flowers are their rest, only vpon them do they settle their flight: so thy hart

hart can find no repose, but in god alone, no creature elie cā fil or satisfie it. Remember hardly & recount with thy self, all the dearest and greatest entertainments, wherwith thou hast euer occupied thy hart, and iudge in good sadnes, whether they were not all full of vnquiet, of molestations, of restlesse and stinging thoughts, importunate cares, with which thy poore hart was most miserably distract and afflicted.

3. Alas thy hart runneth hastely and headlong, after the creatures of this world, thincking it possible to appease its desires in them: but so soone as thou meetest with them and tastest them, thou art as readie to beginn againe as before: for nothing is able to content thy hart, God would not permitt that it should find rest in any place, no more then the Doue that Noah sent out of the Arke, that so it might allways earne to returne to God, from whence it came. Ah how admirable is this naturall beautie of thy soule! and why then doest thou endeavour to withhold her against her will, to serue these fading creatures?

4. Oh

4. Oh my faire and louely soule (mayst thou say) thou canst vnderstand and loue God him self: and wherfore doest thou entertainethy self in things inferiour to God? thou mayest yf thou wilt, pretend eternitie; wherfore doest thou hunt after moments? This was one of the chiefeft complaints of the prodigall child, that wheras he might haue feasted deliciously at his fathers table, he was forced through his owne willfullnesse, to feed at the troughs of his swine. O my soule, thou art capable of God him self: woe be to thee, yf thou rest contented with any thing lesse then God.

Lifte vp thy soule earnestly with this consideration: shew her that she is immortall, and an heire of eternitie, and therefore that she direct her course and courage therto.

The second consideration of the excellency of virtues. CHAP. II.

I. **C**ONSIDER that only virtue and deuotion, can make thy soule to rest content in this world. O what excellent beaurie is in them!

them ! make a comparison berwixt the
louely virrues , and the hideous vices
that be cōtrarie vnto thē: what sweetnes
is there in patience compared to reuen-
ge ? in meeknes in respect of anger and
frowardnes ? in humilitie in regard of
pride and ambition ? In liberalitie com-
pared to couetousnesse & nigardize ? in
charitie compared with enuie ? in so-
brietie, in respect of intemperancie ? vir-
tues haue this excellencie , that they fill
the soule with an incōparable sweetnes
and delight , after she hath practized
them : wheras vices leaue the soule ex-
ceedinglie weeried, tyred, and molested.
And why endeouour we not then to ob-
taine these pleasures, that haue no gall
nor bitternes mingled with them ?

2. He that hath but a few vices , is
not content with the delights which
they bring him: and he that hath manie,
is malcontēt with the cumber of them.
He that hath but a few virtues , hath a
great deale of content in them : and
the more his contentment is, the more
his virtues increase.

3. O deuout life how louely art thou,
how honorable , how delectable ! thou
dost

dost diminish tribulations, and augmentest consolation: without thee, euen good is euil, honnie pleasures are full of bitter vnquietnes, peace it self is warre, and trouble, and contradiction. Ah he that would be acquainted familiarlie with thee, must still say with the Samaritan, *O Lord giue me some of this water to drinck*: an aspiration much frequented by the holie mother Teresa, and Saint Catherin of Genua, although vpon other occasions.

*The third consideration of the
examples of Sainctes.*

CHAPTER 12.

I. **C**ONSIDER the examples of the sainctes of all sorts & orders: what is it that they haue not done and suffered, to loue God, and be whollie deuoted and addicted to his seruice? Look vpon the inuincible martyrs in their constant resolutions, what torments haue they not suffered for the maintenance and performance of their holy purposes? But aboue all
those

those faire and flourishing ladies whiter
then lillies, in puritie, more blushing
then roses in charitie, some at twelue,
others at thirteen, fifteen, twentie, five
and twentie yeares of age: consider how
they endured a thousand sorts of mar-
tyrdoms, rather then to renounce their
sacred resolutions, not onely in pro-
fession of faith, but also in exercise of
deuotion and pietie: some choosing to
die rather then lose their virginie:
others rather then they would leaue off
seruing the tormented prisoners, com-
fort the afflicted, burie the dead,
and such like holy works of Gods
seruice. O good Lord what constan-
cie hath that fraile sex shewed in the-
se occasions!

2. Consider so manie holie confes-
sours, with what valour and magnani-
mitie did they contemne the world?
How immoueable and vnconquered
were they in their resolutions? no-
thing in this vniuersall world could
make them forgoe them, they embra-
ced their purposes of sanctitie without
exceptions or reseruations, and went
forward with them, without any te-
diouf-

diousnesse or faintnes. Good god, what excellent things doth S. Austin write of his holie mother Monica? with what courage did she folow her enterprize of seruing god, in her marriage, and in her widow-head? And Saint Hierom, what rare constancie doth he point out in his deuout Paula, amidst so great varieties of combrous occurrences.

3. And what is there that we may not doe, hauing such excellent pater-nes to folow? They were fraile mortall men, as we are; they did all for the same god, by the same virtues: why should not we doe the like in our estate and condition, and according to our vocation, for the accomplishment of our good purpose and holie protestation?

*The fourth consideration: of the loue
that Iesus-Christ beareth vnto vs.*

CHAPTER 13.

I. **C**ONSIDER the vnspeakeable
loue, wherewith Iesus Christ
our

our Lord suffered so much in this world, and especiallie in the garden of mount Oliuet, and the bitter place of mount Caluarie. All that loue of his was for thy sake: By so manie pangs and torments, he obtained of God the father good purposes and holy resolutions for thee: by the same afflictions did he moreouer purchase all things els necessarie for thie soule, to main- teine, nourish, strengthen, and bring to full growthe and perfection, all thy re- solutions. O holy resolution, how pre- cious and noblie borne art thou, being daughter to such a mother as is the passiō of our Saueour! O how carefullie should my soule cherrishe thee, since thou hast been so deere vnto my sweet Iesus! Alas, ô Saueour of my soule, thou diedst vpon the Crosse, to gaine me my virtuous resolution! ah doe me the fauour, that I also choose ra- ther to die, then to forget or forgoe them.

2. Thou seest then (my Philotheus) it is certaine, that the deere hart of our Lord Iesus, beheld thy hart from the tree of the crosse, and there (in a man-
man)

manner) fell he downe at his feet, and for
 loue of it, offered for thee all the
 good that euer thou hadst, or euer
 shalt haue; and offered all these good
 resolutions. Yea (saith Philotheus)
 we may all say with the prophet Iere-
 mie: O my Lord, before my beeing
 thou beheldest me, and calledst me by
 my name: for in yee Lord, his diuine
 goodnes in his mercie and loue, prepa-
 red all the general, and particular mea-
 nes of our saluation, and consequently
 all our holie resolutions. Yea without
 doubt: As a woman, so soone as she is
 with child prepareth her cradle, linnen,
 swathing-bands, and will bethincketh
 of a nurse for her child, which she ho-
 peth to bring forth, although it be not
 yet come into the world: euen so our
 Lord, having his goodnes pregnant,
 and as it were great with child of thee,
 pretending to bring thee forth to
 saluation, and to make thee his dau-
 ghter and heire, prepared vpon the
 holie roode, all that which was necessa-
 rie for thee, thy spirituall cradle, thy
 linnen and swathing bands, thy nurse,
 and all other meanes necessarie for thy
 salua-

saluation: that is, all the wayes, all the graces, all the fauours, by which he conducteth thy soule, and will bring it at length to perfection.

3. Ah my God; how deeply ought we to imprint this in our memorie! Is it possible, that I have beene loued, and so sweetly beloued by my Saueour, that euerie stepp of his life, and euen every stepp that he went to mount Caluarie, sweating and fainting vnder his heauie crosse, euen then he went bethincking him self of my good, and of euerie one of these little occasions, by which he hath drawen me vnto him! And how much then ought we esteeme, how carefully should we employe all this to our commoditie! Ah how sweet a remembrance is this? This louing hart of my God, thought vpon Philotheus, loued him, procured him a thousand meanes to saluation: as though there had been no other soule in the world, to take care of; As the sunne, shining vpon one side of the earth, shineth so much there, as yf it gaue no light to anie other place: in the verie same manner, did

our Lord take thought and care of all his children, prouiding for each one of vs, as though he had not thought vpon the rest. *He hath loued me* (sayth S. Paul) *and hath giuen him self for me.* As yf he had sayde: for me onelie, altogether as much as yf he had done nothing for anie els. *O Philotheus*, this should be engraued in thy soule, to cherrish and nourish thy good resolutions, which haue beene so pretious and deere to the hart bloud of our blessed Saueour.

The fifte consideration, of the eternall loue of God toward vs.

CHAPTER 14.

I. **C**ONSIDER the eternall loue which almightie God bare vnto thee: for long before our Lord Iesus Christ as mā suffered for thee vpo the crosse: his diuine maiestie did forecast thee in his soueraigne goodnes, and loued thee infinitely. But when
began

began he to beare thee this loue? euen when he began to be God. And when began he to be god? sure he neuer began to be god, for he hath always been God, without beginning and without ending, and so likewise from all eternitie did he loue thee: his loue to thee neuer had beginning, and therfore did he from all eternitie prepare the graces benefits & fauours bestowed vpon thee. So saith he him self by his prophet: *I haue loued thee with a perpetuall charitie, therfore haue I drawne thee vnto me, taking pittie of thee.* Amongst other benefits then which he thought vpon from all eternitie to giue thee, needs must thou account thy purposes and resolutions to serue him.

2. And ô good God, what excellent, how deere ought these resolutions to be vnto thee, since God hath fore thought, premeditated and forecast the from all eternitie? what should we not suffer rather then to suffer one onelie iott or title of them to be taken away or diminished. All the world together must not make vs forgoe the least of our good purposes: for all the word toge-

ther, is not worthe one soule: and a soule is worth nothing, without good resolutions.

Generall affections vpon the precedent points, or considerations, with the conclusion of this exercise.

CHAPTER 15.

I. **O** AMIABLE resolutions! you are to me the beautiful tree of life, which my God hath planted with his owne hand, in the midst of my hart: and my redeemer hath watred with his life dropping blood to make it fructifie; rather will I suffer a thousand deathsthe endure that one of you should be hindred. No, neither vanitie, nor delights, nor riches, nor sorowes, nor tribulations, shall euer be able to pull me from my holie designs and purposes.

2. Alas ô my Lord, it is thou that hast planted this tree of good resolutions, and from eternitie kept it in the bosome of thy fatherlie prouidence, to place it in the garden of my soule: O how manie soules are there, which haue not beene faououred in so high a degree:

degree: and how then shall I be able to humble my self profoundly enough vnder thy mercie?

3. O beautifull and holy resolutions? If I keep your charitie, you will faue me eternallie: yf you liue still in my soule, my soule will liue in you; liue then for euer ô my good resolutions, as you were eternally and for euer in the mercie of my God, liue and remaine eternallie in me, for I will neuer abandon or forsake you.

4. After these affections, thou must particularize, and forecast in especiall, the meanes necessarie to mainteine these good purposes: and protest to vse these meanes faithfullie, and diligentlie, as are, frequent prayer, often vse of the Sacraments, good works of mercie, amendment of the faults, which in the second point of this exercise thou shalt haue discovered, cutting off ill customs, and folowing the counsell and aduices, which thy spirituall guide shall prescribe thee.

5. This done, as yf thou hadst taken breath a while, and rested thy self well, protest againe a thousand times,

C c 3 that

that thou meanest vnfainedlie to continue in thy resolutions: And as yf thou hadst thy hart, thy soule, thy will in thy hands, dedicate them, consecrate them, sacrifice them to God, with protestation that thou wilt neuer aske them againe, neuer redemaund them, but leaue them alwaies entirely in the hands of his diuine maiestie, to folow in all things his holy ordenance.

6. Pray vnto God that he would wholly renewe thee, and blesse this renouation of thy protestation and firme resolution: that he would fortifie thee and strengthen thee therein: inuoke the blessed Virgin, thy Angell, the Saints, and especiallie those to whome thou bearest particular deuotion.

7. Being thus moued and inflamed by Gods grace in thy hart, go to the feet of thy confessor, accuse thy self of the principall faults committed since thy last generall confession: and receaue the absolution with the self same trace and effect with which then thou didst: and pronounce thy protestation before him, seale and signe it: and so goe againe to vnite thy hart now
rene-

renewed and reformed, to thy Saueour
and Lord, in the holy sacrament of
the Eucharist.

*Feeling thoughts to be kept in mind
after this exercise.*

CHAPTER 16.

I. **T**HE day folowing this reno-
uation of thy hart, and some
dayes after, it wilbe profitable
to repeat oft times in thy hart to thy
self & by mouth likewise, those ardent
speeches which S. Paul, S. Augustin,
S. Catherin of genua, and other saints
vsed: I am now no more mine owne
man: whether I liue or die, I am my Sa-
ueours altogether: I haue no more in
me these cold words, of me, and mine:
my me, is Iesus, and my mine, is to be
wholly Christs: O world thou art all
wayes thy selfe: and I likewise he
that haue beene always my self, but
from hence foorth I wilbe my self no
longer. No my soule, we wilbe no
longer our selues, as we haue been:

we will haue another hart, another affection, and the world that hath so often deceaued vs, shall now be deceaued in vs: for not marking our change but by litle and litle, he will think vs always to be Esau, and we will proue Iacob.

2. All these exercises must repose, and settle in our harts: and whē we lay a side for the time consideration and meditation, we must enter by litle and by litle, and not all at a clap into our ordinarie affaires, for feare least the pretious liquour of our good resolutions, distilled so diligently out of these cōsiderations, be not sodainlie ouerturned, and spilt: it must soke first as it were, and sinck well into all the partes of our soule, yet without too much application of spirit or bodie.

An answer to two obiections, which may be made against this Introduction. CHAP. 17.

1. **T**HE world may chaunce to tell thee, my Philotheus, that these exercises and aduices are so manie in number, that he that would practize

practize the, had need to applie him self to nothing els, but let all other affaires alone. Ah Philotheus, yf in deed we did nothing els, we should do well enough, since, so we should doe that, which to doe, we were placed in this world. But doest thou not see the decept? No doubt yf all these exercises were to be performed euery day, they would busie vs enough, & take vp most of our time. But it is only required to practize them euery one in their time and place, as they come in their turne. How many lawes are there in the Digestes, & Code which must be kept and obserued? but all men know and vnderstand that their obseruance is required, according to the occurrences of occasions and actions, not that one should practize them all euery day. Otherwise, the holy king David, practized manie more spirituall exercises in a day, amidst his waightie affaires, then I haue heer prescribed. S. Lewes an admirable king both in peace and in warre, and that with a wonderfull care, administred iustice, and managed affaires of state: was woont to hear two masses euery day, to say enensong, and

complin with his chaplain, had euerie day sett time to meditate; and visited hospitalls verie often: euerie wednesday cōfessed & disciplined him selfe verie oft; heard holy sermons, and vsed spirituall conferences: and for all this, neuer omitted one the least occasion of the publique weale exteriorly offered, which he did not most diligently put in execution: and his Court was more gallant, more frequented, more flourishing, then euer it had been in time of his predecessours. Practize then these exercises cheerfully, as I haue prescribed them: and God will allott vnto you time, leasure, and strength enough to doe your other affaires: though he should make the sunne for that end to stay his course, as he did for his seruant Iosua. We worke enough always, when God works with vs.

2. The world will say againe, that almost throughout all this book I presuppose, that my *Philothens*, hath receaued of God the giuste of mental prayer, and yet euerie man hath it not: so that, this introduction wil not serue for euery bodie. Tis true, without ail doubt,

I pre

I presuppose it : and it is true too , that euerie man hath not the guifte of mental prayer; but it is likewise true that almost euerie man may obtaine that precious guifte , euen the most rude and vnlearned : so that they haue good spirituall maisters and guides , and that they themselues would vouchsafe to take as much paines in the searche of it, as in it self it requires. And yf there be any , that in no sort nor degree hath this precious guift (which I thinck can happen but verie seldom) a sage conductour and maister, will easilie supplie that want , by making them to read, or hear read , these meditatiōs and considerations , with good heed and attention .

*Three principall aduices for this
introduction .*

CHAPTER 18.

I. **T**H E first day of euerie month,
repeate and renew the protesta-
C c 6 sta

station set downe in the first part at the end of the meditations : and protest at all times to haue a will & purpose to keep euery point of it, saying with Dauid : *No my God, neuer will I forget thy iustification, for in them thou hast giuen mee life.* And when thou findest any spirituall battail in thy soule, take in hand the self same protestation, and prostrate in spirit with all humilitie, pronounce it all from thy hart, and thou shalt find great ease in thy conflict.

2. Professe to all the world, that thou desirest to be deuout, be not ashamed of that holy desire and profession. I say, make profession of a true desire of deuotion, and not, make profession of deuotion: blush not to vse those common and ordinarie actions, which helpe vs to obtaine the loue of God: aduow and admitt hardly, that thou doest thy endeour to meditate, and thou hadst rather dye then sinne mortally. That thou wilt by Gods grace, frequent the sacraments, and folow the counsels of thy ghostly father (though for good considerations it be not expe-

expedient to name him). For this franck and free confession of Gods seruice, that wee are with a speciall affection consecrated and addicted to his loue: is most acceptable to the diuine maiestie, who by no meanes alloweth his seruants, to be ashamed of his crosse. Besides, this open profession, cuts of manie a summon, manie an inticement, which the world would make to the contrarie: and bidds vs to stand vpon our reputation, in the constant poursuite of deuotion. The philosophers, openly professed them selues to be philosophers, that so mē might permit them to liue Philosophicallie: and we must make our selues knowne to be louers of deuotion and holy exercises, that men may lett vs liue deuoutly. Yf any man tell thee, that one may liue deuoutly without the practize of these exercises and aduices: denie it him not, but answer him louingly, that thy weaknes is so great, that thou standest in much more need of helpe, then other men doe.

3. Last of all, I coniure and entreat thee, my deere Philothens, by all that which

which is holie in heauen and earth; by the baptisme which thou hast receaued, by the sweet milk of mercie which thou hast sucked from the breasts of our Lord Iesus, by the most louing hart, in which thou placest all thy hope and confidence: Continue and perseuer in this happie enterprize of spirituall life. Our dayes runn on a pace, death is hand at our gate, *The trompett soundeth the retreat* (sayth Saint Gregorie Nazianzen) *lett every man be readie, for the iudge is at hand.* Saint Symphorians mother seing him ledd to martyrdom, cried after him: my sonne, my sonne, remember euerlasting life, look vp to heauen, and thinck vpon him that raignes there, a short end will quickly end the course of this life. I say the same to thee (my Philotheus) look vp to heauen, and leaue it not for this base earth; thinck vpon hell, and cast not thy self into that dreadfull gulfe for moments of pleasures; remember Iesus Christ, denie him not for the worlde: and though the labour of a deuout life, seeme hard vnto thee, sing me-
rilie

rilie with Saint Frauncis :

Since heauen is for my paines assignd

Paines are sweet passetimes to my mind.

Liue for euer sweet Iesus, to whome
with the Father, and holy Ghost, be all
honour and glorie, now and alway, and
for euer and euer. Amen.

THE ERRATA.

Pag. 14 line 13. Picaustes, reade, Piraustes.
p. 17. l. 24. many foules, reade, of many
foules. p. 37. l. 23. of riches, reade, of the
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l. 3. were created, reade, we were created.
p. 91 l. 17. infinitle, reade, infinite, p. 91. l. 19
Certeſie, reade, Terrefie. p. 95. l. 11. pight,
reade, right. p. 120 l. 18. of, reade, or. p. 135
l. 22. forces, reade, species. p. 139. l. 2. thy,
reade, the. p. 141. l. 20. of, reade, or. p. 172.
l. 12. this, reade, his. p. 191. l. 22. Confiliat,
reade, Conſlict. p. 235. l. 19. perfectiones,
reade, thinges. p. 277. l. 20. king, reade,
kinde. p. 337. l. 12. and, reade, it. & l. 13. it,
and. p. 344 trade, reade, trace. p. 365. l. 22.
cordes, reade, the cordes. l. 376 l. 16. back,
reade, lack. p. 377. l. 4. turne, reade, tame.
p. 405. l. 26. word, reade, world. p. 21. l. 6.
part the fourth, fore, reade, fire.

*If there be any other faulres eſtaped, I pray
the gētle reader of his curteſie to correct them.*

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F I N I S.



THE COMMVNICATION
OF DOCTOVR THAVLERVS
*With a poore beggar, wherein is compre-
hended the example of a perfect man, and
how we should resigne our selues in all
thinges vnto the good pleasure of God.*

THERE WAS ON a tyme a
great diuine, who prayed
vnto God the space of 8. yea-
res, that it might be his good
pleasure, to direct him to a
man, that might instruct and teach
him the true way of vertu. And it hap-
pened beinge in this desyer, that he
heard a voice from heauen, which sayd
vnto him, goe vnto such a Church
portch, and there thou shalt finde a man
that wil instruct thee in the spiritual
life. He walking then towards the sayd
Church, founde a poore begger, who
had his feete filthye and foule, and al
naked, whose clothes were not worth
a halfe penny; and he saluted him in
this sort: God giue you good morrow,

frind. The poore mā answered him,
Sir, I do not remember that euer I had
an euil morow. The Doctour sayd vnto
him; God giue you a good and hap-
pye life: wherfore saye you that? quoth
the begger vnto him; for I was neuer
vnhappie. Which the Doctor not vn-
derstanding, sayd vnto him againe; God
blesse you my frinde, I pray you speake
a littel more clearlye, for I know not
what you meane. Then the poore beg-
gar answered him; Good master Do-
ctour, I shall doe it willinglye: you
know you badde mee good morrow,
wher vnto I replied, that I had neuer
any ill morrow, for when I haue hun-
ger, I prayse God: if it freeze, haile,
snow, rayne, be it fayre or foule, I giue
prayse to God; though I be poore,
miserable, and despised of each on, I
giue thanks vnto God. And therefore I
neuer had any euil morow: you did wish
vnto mee also, a good and happy life;
wher vnto I made you answere, that
I was neuer vnfortunate, because I haue
learnt alwayes to resigne my selfe vnto
the will of God being certaine that al his
workes cannot be but very good: by
wherof, al that happeneth vnto
mee

mee by his permission, be it prosperi-
titye or aduersitye, sweete or sower,
receaue it as from his owne hande with
greate ioy and comfort, and therfor I
was neuer vnfortunate, for I neuer de-
syred any thinge but the good pleasure
of God; which the poore man hauinge
sayde: the Doctor answered: but what
would you say, my frinde, if God would
damne you? If God would damne mee,
sayd the poore man, verely if he would
vse mee so hardlye, I haue two armes
to imbrace him; the one whereof is a
profounde humilitie, by the which I
am vnited vnto his holy humanitye:
the other is loue, and charitie, which
ioyneth mee vnto his diuinitie; by
which I would imbrace him in such
fort, that he should be contrayned to
descende with mee into hel. And I had
rather without comparison, be in hel
with God, then to be without him in
paradise. The Doctor learnt in this
communication, that a trew resigna-
tion, accompanied with profounde hu-
militie of hart, is the shortest waye to
attaine vnto the loue of God. After that
he asked of him againe, from whence
he came? Vnto whom he made answer

the Doctor in-
quired of him, where he had found
him; he answered him, quoth he, so soone
that I cannot remember and forsaken all
my cares. Then where didst thou leaue
him? replied the Doctor. I left him,
I comforted the begger, with the pure and
simple hartes, and amongst men of
good wille. But who art thou, my friend,
that brought the diuine vnto him: The poore
man made him answere, that he was a
king. And he askinge him where his
kingdom was; It is, quoth he, in my
heart, for I can so well rule, and go-
uerne my senses; as wel outward, as in-
ward; that al my affections, and pas-
sions doe obey vnto reason; which king-
dom is without doubt, more excellent,
then al the kingdomes of this world.
Then quere the forsayde Doctor de-
manded of him, who it was that had
brought him vnto so great perfection?
The silence answered the poore man,
that by his high and loflye meditations, &
contemplations which I had with God, I could
not be troubled nor comfort in any crea-
ture of this world, by meanes whereof, I
was brought to my God, who wil comfort
me without ende. Amen.

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